K. ALI

A STUDY OF ISLAMIC HISTORY

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By

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Revised By

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PREFACE TO THE FIRST EDITION

It is with great pleasure that I write this treatise on 'Islamic History.' This is a history of our forefathers and predecessors. The inspiration of compiling this book I got from my pupils to whom the book is dedicated as a token of affection and love. Their encouragement and will to help have made the completion of this book possible.

It is just after the achievement of Pakistan that the benign authority of the Dacca University has kindly introduced this subject to the long list of the University Curriculum. Nobody can deny the urgent need of the study of Islamic History in this State of Pakistan. Islamic History throws a flood of light on the social, political and religious history of the Islamic world, nay of the whole world. When the whole world was steeped in vice and superstition, when the people of the globe were groaning under the pangs of oppression and tyranny, when chaos and confusion were the order of the day, Islam came as a torch-bearer of peace and civilization. It raised the then world—especially the Arabs—from the depth of degradation to a position of dignity and height and awakened in the mind of the Arabs a sense of religion and culture and thereby removed the deep-rooted conception of idolatry. It also taught the idea of universal brotherhood and the idea of world government we are now talking of. But as long as we had been under the British imperialism, we had very little scope to study our own history.

Now the dream of Sir Muhammad Iqbal has been fulfilled, but the dreamer is no more in our midst. Quaid-e-Azam, who fought for the existence of the Muslims in India, wanted Pakistan only to revive our past glory and its brilliant chapter and thus he desired to create a new world where there would be no injustice and exploitation, no covetousness and fear of poverty, where there would be no distinction between Muslims and non-Muslims, between Christians and Jews, where there would

be no segregation between high and low, between lord and peasant. Today it is high time for us and it is our fundamental duty to study the history of our own men —the Prophet and his successors, and to know thereby how this newly born State of Pakistan would be an ideal and prosperous one through the search-light of the holy doctrine as preached by the Prophet of Allah. The prosperity and progress of Pakistan depend on the history of Islam which can bring peace in this land of ours and hence the importance of Islamic History

Though this book is primarily intended for the I.A. candidates, the B.A. students can also use the book profitably and it may not be without interest for the general readers. In this book I have tried to discuss in detail the campaigns and expeditions, achievements and characters, so that the students can form an idea of Islamic History and its rulers. I have left no stone unturned to represent the real position of our own men who have been misrepresented by the European writers in the eyes of the readers. I will feel amply rewarded if this book can fulfil the requirements of those for whom it is meant.

I express my deepest gratitude to Syed Ameer Ali, Moulana Muhammad Ali, P. K. Hitti, W. Muir and other authors of Islamic History, whose works I have freely consulted in writing this book. I have been fortunate in enjoying the help and encouragement of many friends whose scholarship and advice I have been able to put to good account. In particular, I shall mention the name Prof. Syed Abdul Hai, M.A. for his valuable suggestions and looking over the manuscript.

Author

PREFACE TO THE SECOND EDITION

I am happy to place the Second Edition of my book before the students and the public for their high demand. In this edition the book has been thoroughly revised and attempts have been made to make it suitable for the B.A. candidates as well. Genealogical tables and Hijrah with Christian era have been added in the present edition for the easy understanding of the readers. Besides minor alteration in the spelling of names, additional materials have been incorporated in some of the chapters in the light of recent researches.

I express a deep debt of gratitude to my reverend teacher, Mr. Mohibul Hassan, Lecturer in Islamic History and Culture, Calcutta University, whose help in the correction of spellings and all-round suggestions for the improvement of the book I will never forget.

Author

PREFACE TO THE TWELFTH EDITION

The present edition of my book, 'A Study of Islamic History,' has been thoroughly revised and enlarged. The whole of the material has been re-examined and a lot of fresh matter appended at different places. I am sure that this edition will be more useful to students and to those who are interested in the study of Islamic History and Culture.

Of my teacher-friends, who have helped me greatly in the improvement of this edition, mention must thankfully be made of Principal Humayun Khalid, M.A., Prof. Amir Ali, M.A., Prof. Muazzem Husain, M.A., Prof. Sufian Ahmed, M.A. and Prof. Nazimuddin Ahmed, M.A.

Any suggestion for the further improvement of the book will be gratefully welcomed.

Dacca
19.8.68

K. Ali

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PART I

THE PRE-ISLAMIC AGE

CHAPTER I

THE BACKGROUND OF ISLAM

The Semitic Race

Of the human races that contributed to the ancient civilization of the world the Semitic race was one of them. The Semites occupied a special place in the history of mankind. Musa, the founder of Judaism, Isa, the founder of Christianity and Muhammad, the Prophet of Islam were the sons of this Semitic race and the East was their homeland. Of these monotheistic religions, Islam is the third and the last. Arabia, the birth place of Islam, was the original home of the Semitic race. In course of time the Semitic people migrated to different parts of the Fertile Crescent and became known as the Babylonians, the Assyrians, the Phoenicians and the Hebrews (Jews) in history. The ancestors of these people must have lived here for sometimes as one people before they became differentiated. About 3500 B.C. one of the branches of the Semitic race left their original home and settled permanently on the Tigris-Euphrates valley which had been populated by a highly civilized community, the Sumerians. As a result of their close association with the Sumerians there flourished a great civilization.

Arabia, the homeland of the Semitic race

With the conquest of Persia by the Greek hero Alexander, the eastern civilization entered into Europe and the Greeks developed it in various ways. There grew up a new civilization out of this eastern and western culture. The new civilization is called the Hellenic Civilization. When the Romans conquered Greece (146 B.C.) they became the heirs of the Hellenic Civilization. In the seventh century A.D. the Muslims conquered Persia and Rome and they, by virtue of their conquest, became the heirs of these civilizations. So, it is necessary to know the civilizations of these countries before we study the history of the Arabs.

Hellenic civilization

Babylon and Babylonian Civilization

Political history of Babylonia

The fertile region that lies between the two great rivers, Tigris and Euphrates, is called Mesopotemia. In ancient times the northern part of Mesopotemia was called Assyria and the southern part was known as Babylonia. The southern or lower part was very fertile and as a result there grew plenty of crops. Long before the birth of Jesus Christ there lived a civilized nation in this region. Babylonia was divided into a number of petty independent city-states. Each city-state had its own god and was ruled by a prince bearing the title, 'king' or 'lord'. These city-states were always at war with one another for political supremacy.

The Akkadians

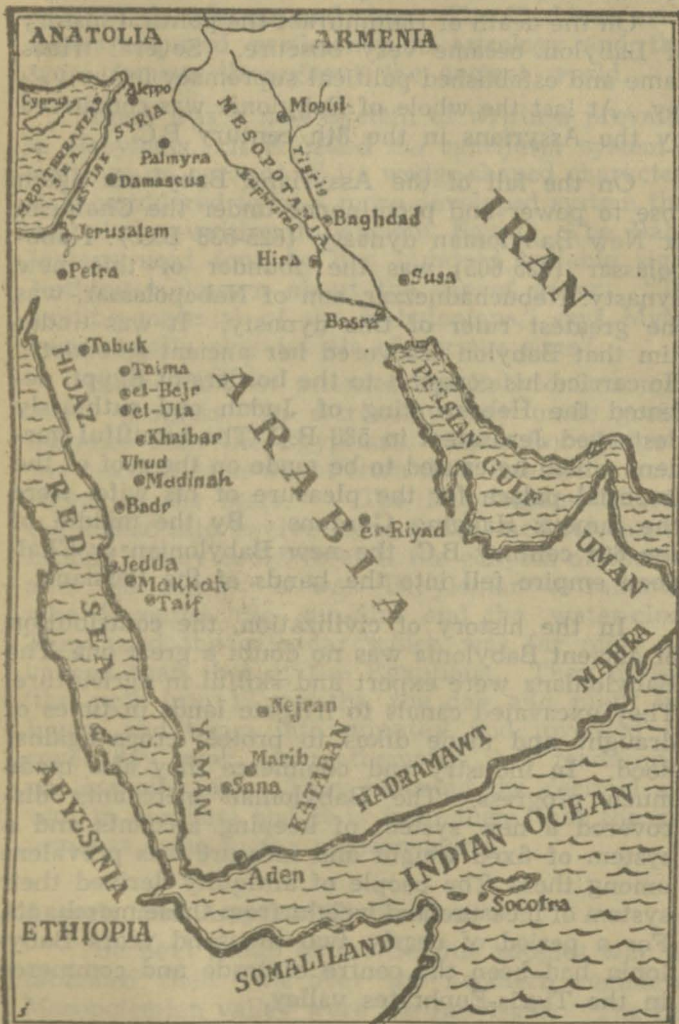
Sargon I

The Akkadians (after the name of their capital Akkadu) were the first of the Semitic peoples who came and settled in the southern part of Mesopotemia. The founder of the dynasty of Akkad was the famous Sargon I (about 2800 B.C.) whose reign formed a great landmark in the history of early Babylonia and united the whole valley under his sceptre. He is said to have conquered Syria, "the land of the setting sun." Under his rule the State took on a systematic and centralised organisation, which was to serve as a model for the future States.

Old Babylonia and Hammurabi

The Amorites were the second group of the Semitic peoples who came from Syria and established their supremacy over the Euphrates valley under the leadership of Hammurabi. Hammurabi (2123-2081 B.C.) was the greatest ruler of old Babylonia and one of the greatest rulers of the ancient world. By wars and conquests, he enhanced the power and prestige of his empire. He united the whole valley, *i.e.*, Akkad and Sumeru, and renamed it as Babylon. Hammurabi was a great administrator and a legislator. He collected and codified the laws of ancient Babylonia. In 1901-1902 A.D., M.de Morgan, a French archaeologist, discovered at a place named Susa 'a block of stone upon which was inscribed the code of laws set up by Hammurabi.' It is known as the Code of Hammurabi. The Code of Hammurabi is "perhaps the oldest and the most notable set of laws that had yet been made and obeyed in the

world." It deals with laws regarding rights and duties of all classes of people which made up the population of the Babylonian Empire. The princi- The Code of Hammurabi



The Semitic Region.

ple of punishment in the code "was an eye for an eye, a tooth for a tooth." The Code of Hammurabi

greatly influenced the Roman laws and the modern European laws have been constituted on the basis of the Roman laws.

Conquest of Babylonia by the Assyrians

On the death of Hammurabi the political history of Babylon became very obscure. Several tribes came and established political supremacy in the valley. At last the whole of Babylonia was conquered by the Assyrians in the 8th century B.C.

The Chaldean empire

On the fall of the Assyrians, Babylonia again rose to power and prominence under the Chaldean or New Babylonian dynasty (625-538 B.C.). Nabopolassar (625-605) was the founder of this new dynasty. Nebuchadnezzar, son of Nabopolassar, was the greatest ruler of this dynasty. It was under him that Babylon recovered her ancient splendour. He carried his conquest to the borders of Egypt, defeated the Hebrew king of Judah and ruthlessly destroyed Jerusalem in 586 B.C. The beautiful gardens which he caused to be made on the roof of the imperial palace for the pleasure of his wife, were the famous Hanging Gardens. By the middle of the 6th century B.C. the new Babylonian or Chaldean empire fell into the hands of the Persians.

Nebuchadnezzar, the greatest ruler of the Chaldean dynasty

Civilization of Babylonia

In the history of civilization, the contribution of ancient Babylonia was no doubt a great one. The Babylonians were expert and skilful in agriculture. They excavated canals to irrigate lands in times of draught and made dikes to protect crops against flood. In industry and commerce they also made much progress. The Babylonian merchants discovered a new system of keeping accounts and a system of fixed weight and measure was prevalent among them. The people of antiquity derived their system of measure and weight from those merchants. For a period of nearly two thousand years Babylonia had been the centre of trade and commerce in the Tigris-Euphrates valley.

Agriculture, industry and commerce

Religion

The Babylonians were the worshippers of many gods, namely, nature gods, local city deities and a group of lesser gods. Marduk was their chief god and Ishtar was their god of love. The main feature of their religion was a belief in spirits, parti-

cularly in evil spirits. Another feature of their religion was the foretelling of events by the movement of the planets and stars. The Chaldean astrologers acquired proficiency in astrology and they were famous throughout the ancient world.

System of writing

There was a new system of writings prevalent in Babylonia. It is called the *cuneiform* system of writings on account of its wedge-shaped characters. It is considered to be a more developed system than the picture-writing in ancient Egypt. The Babylonians used four or five hundred syllable signs. Nothing is known about the use of paper. "The writing material of the Babylonians," says Myers, "was usually clay tablets of various sizes".

Astronomy

Mathematics

In the field of sciences the Babylonians made much progress. "In astronomy they made greater advance than the Egyptians. Their knowledge of the heavens came about from their interest as astrologers in the stars."* The Babylonians "divided the zodiac into twelve signs and named its constellations." They could foretell the eclipses of the sun and the moon. It was Babylonian astronomers who invented the sun-dial and the water-clock. They used the calendar which was far more advanced than that of the Egyptians. They divided 'the year into 12 months, the day and night into hours, and hours into minutes' and invented the seven day week. In mathematics they made original contributions. They invented the decimal system in numbers and it is from them that the system has come to the modern world.

Assyria and Assyrian Civilization

History of Assyria

The next group of the Semitic peoples who established their rule over the northern region of Mesopotemian valley were the Assyrians. "The history of Assyria", says Myers, "is in the main a story of the Assyrian kings." Through blood and cruelty the Assyrian kings conquered country after country and established a powerful empire. Because of their cruelty they were called the scourge of anti-

* P.V.N., Myers, *A Short History of Ancient Times.*

quity. They made war for pillage and massacre of human life, and they found special pleasure in it.

Sargon II

Sargon II (722-705 B.C.) was one of these cruel kings. He was a great conqueror. He captured Samaria (722 B.C.), the capital of the kingdom of Israel and carried away as captives the most influencial men of the Ten Tribes. These captives are known as the "Lost Ten Tribes", because nothing was heard of them any more. Sennacherib (705)-681 B.C.), son of Sargon, was also a great conqueror. He conquered Babylonia and subjugated Palestine and Egypt. Ashurbanipal (668-626 B.C.) was the greatest king of Assyria. Almost the whole of western Asia acknowledged his authority. On his death the Assyrian empire began to decline rapidly. In 612 B.C. Nineveh, the capital of Assyria, was attacked and completely sacked by the Aryan Medes of Persia. Thus the Assyrian empire came to an end.

Sennacherib

Ashurbanipal

Culture of Assyria

The Assyrian culture was greatly influenced by the Babylonian culture. The chief characteristic of this culture was that though it was indebted to others for their civilization, the Assyrian culture spread to the whole civilized world. But the Assyrians were not mere imitators. In sculpture, architecture and paintings they made original contributions. Sennacherib was a great builder. He rebuilt the ancient capital, Nineveh and adorned it so beautifully that it looked like the sun. Some of the As-Asyrian monarchs were patrons of learnings and literature. Himself a great scholar, Ashurbanipal collected a great library containing rare books. It is considered as the largest and most important library of the Semitic world.

The Assyrians were the Romans of Asia

The Assyrians have been called the "Romans of Asia." "Like the Romans, the Assyrians built up a vast empire by a series of campaigns and conquests. Before them, no people established so vast an empire. As the Romans derived their culture and civilization from the conquered Greece and then developed and diffused it throughout the world, similarly the Assyrians borrowed the main features of their culture and civilization from the conquered Babylonia and then developed and spread it through-

out her vast empire." The Assyrians also, like the Romans, introduced a centralised system of administration. The provinces were administered by the governors who were directly responsible to the emperor. The Assyrians constructed a number of roads and thereby kept the capital in touch with different parts of the empire.

The Hebrews

Of the other Semitic peoples who established their supremacy over Syria and Palestine, the Phoenicians, the Aramaeans and the Hebrews were the most prominent.

The Jews claimed their descent from Abraham

The Hebrews or Jews claimed Abraham as their ancestor. They were originally nomads who had left the Arabian desert in search of a land and ultimately came to settle in Cannan (later called Palestine).

Under Solomon the Hebrew kingdom reached the height of its glory

Hebrews founded a kingdom of their own under the leadership of David, son of Jesse of the tribe of Judah. It was under his son and successor, Solomon (961-922 B.C.) that the Hebrew kingdom reached the pinnacle of its glory. Solomon did many beneficial works for the country. He adorned Jerusalem, the capital of the Hebrews with magnificent buildings. He was a liberal patron of art, commerce and learning. But after his death the Hebrew kingdom was divided into two parts, namely, Israel in the north and Judah in the south. The Assyrians conquered the kingdom of Israel in 722 B.C. and the kingdom of Judah was conquered by the Chaldean king Nebuchadnezzar in 586 B.C.

Monotheism

The contributions of the Hebrews were not important in the domain of arts and science. The Old Testament out of which the New Testament arose, was a unique literature of the Hebrews. But the Hebrews made great contributions in the field of religion. While their neighbours worshipped many gods and goddesses, they believed in the oneness of God. They also 'developed a high moral code embodied in the Ten Commandments which their god Jehovah dedicated to Moses on Mount Sinai.' It

was the Hebrew monotheism which preceded Christianity and Islam—two great religions of the world.

The Byzantine Empire

On the eve of the rise of Islam the two mighty powers—the Byzantine Empire and the Sasanian Empire—were ruling over the territories of the Near and Middle East.

The Byzantine named after the city, Byzantium

The Eastern Roman Empire was called the Byzantine Empire. It consisted of Syria, Palestine, Egypt and a part of Europe. Byzantium was a Greek city on the Bosporus and the Byzantine was named after this city. It was made the capital of the Eastern Roman Empire in 327 A.D. by Constantine the Great. But soon it was named Constantinople after his name.

Justinian I

The history of the Byzantine empire must begin with the era of Constantine. Constantine was followed by more than seventy rulers who graced the imperial throne of Constantinople before its fall in 1204 A.D. Theodosius I (379-395) who came to power in 379 A.D. made Christianity the official religion of the empire. Theodosius II (408-450) was the next important ruler of the Roman empire. He constructed the storied land walls of Constantinople. Justinian I (527-565) came to the throne of the Eastern Roman Empire in 527 A.D. He was a man of unusual ability and rare genius. He tried to restore the Roman Empire to its ancient glory and with this end in view he undertook ambitious schemes of conquest. But the chief achievement of his reign was the collection and publication of the "Body of the Roman Law." "This work, embodied all the law knowledge of the ancient Romans, was the most precious legacy of Rome to the world."* Justinian was one of the greatest builders in the world. He founded a University and rebuilt the church of St. Sophia which had been built by Constantine the Great.

Heraclius (610-641) was the next gifted emperor of the Roman Empire. He is often called the

* Myers, *A Short History of Ancient Times.*

creator of the medieval Byzantine period. It was under him that Greek became the official language of the empire. On his accession he found the empire in a disturbed and debilitated condition. The very existence of the empire was threatened by the Slaves and the Sasanians. He defeated the Iran-

Heraclius



ians in a series of brilliant campaigns and freed Syria and Egypt from Sasanian control. However, the financial strain of these wars left him unable to meet the Muslims in a favourable posture, and the recovered provinces were lost to them during the last days of Heraclius.

Syria and Egypt conquered by the Muslims

Christianity

Christianity is one of the greatest religions of the world. It owes its rise to Jesus of Nazareth. At the age of thirty Jesus Christ appeared in public and was crucified in the reign of Tiberious at Antioch in Syria where his teachings were first preached by St. Paul. His followers were first called Christians as 'a term of reproach'. It was due to the efforts of St. Paul that Christianity spread from Asia Minor to Greece and Rome.

Progress of Christianity

In spite of the opposition made by some of the Roman emperors, namely, Nero and Diocletian, the Christians began to draw the attention of the State. With the accession of Constantine, Christianity achieved a great success in Rome. He gave legal recognition to the new faith and made it a State religion.

Imperial administration

Most of the Roman emperors were good administrators. The Roman system of administration as established by Augustus was theoretically a restoration of the old Republic. But in reality it was an absolute monarchy under the guise of the republican form of government. By his assumption of proconsular command and tribunician powers, Augustus became all in all in Rome and in the provinces. He divided the provinces into two classes, Imperial and Senatorial. The Imperial provinces were administered by governors who were directly responsible to the emperor. The Senatorial provinces were governed by governors appointed by the Senate. With the accession of Diocletian, "the old names of the Republic, the Consuls, the Tribunes, even the Senate itself had by this time lost all political significance." The emperor became virtually a despot.

The Sasanian Empire

It was probably before 1500 B.C. that some Aryan tribes came to settle on the plateau of western Iran. "The immigrants that settled in the south, near the Persian Gulf, became known as Persians, while those that took possession of the mountain regions of the north-west were called Medes."

In 539 B.C. the Chaldean empire was overthrown by the Medes and Persians under their king

Cyrus. With the fall of Babylon the power passed from the Semitics to the Aryans who were henceforth destined to shape the main course of events. Cyrus was followed by his son. Cambyses who added Egypt to his empire. After him Darius (521-484 B.C.) who ascended the throne in 521 B.C. was the greatest of the ancient Persian kings. The powers of Persian monarchy passed away with the reign of Xerxes, son and successor of Darius. In 334 B.C. Alexander the Great invaded the Persian empire and put an end to Persian rule by inflicting a crushing defeat on the reigning ruler, Xerxes.

Cyrus

Darius

The Sasanian Empire which marked a new epoch in the history of Persia came into being in 226 A.D. as a result of a national revolt led by Ardeshir against the Greek-Parthian rule. Ardeshir, son of Papak of Fars, was a vassal-king who revolted against his sovereign, Ardawan and captured the conterminous province of Karman. At this Ardawan invaded Fars and attacked his vassal, but he was defeated by the latter. In 226 A.D. the final battle was fought on the plain of Hormuz in which the Prathian army was completely defeated and Ardawan was killed. The battle of Hormuz laid the foundation of the Sasanian dynasty which ruled over Persia for four centuries.

Ardeshir was the founder of the Sasanian dynasty

Ardeshir, the founder of the Sasanian dynasty, was a great conqueror and a ruler. He aimed at establishing a centralised government. He maintained a strong standing army and kept it under the command of officials who were independent of the Satraps. Under him the ancient Persian religion of Zoroaster was revived.

Ardeshir was succeeded by his son, Shapur I in 240 A.D. Shapur was a great soldier and a successful administrator. His sculptures and other buildings, which he founded at Shuster and elsewhere, prove his devotion to arts of peace. After him the Sasanian dynasty produced a series of relatively weak monarchs.

Shapur I

Shapur the Great who ascended the throne in 309 A.D. was one of the illustrious rulers of this dy-

nasty. He had an exceptionally long and successful reign (309-379 A.D.). Shapur the Great had to fight long with the Romans for the glory of his dynasty. Sir Percy Sykes says, "The manner in which he conducted the long fight with Rome to regain the five provinces lost by his grandfather, Narses and to secure possession of Nisibis—a struggle which he kept free from disaster—proves that he possessed not only military talent of a high order, but also a tenacity of purpose that was lacking in many members of the dynasty." His campaigns against the Huns further speak of his military and diplomatic achievement.

Shapur the Great

The most illustrious monarch of this dynasty was Nowshirwan the Just who was a contemporary of Justinian. He ascended the throne of Persia in 531 A.D. He was a great general and conqueror. But his fame rests chiefly on the organisation of civil administration. He took steps to eradicate the evils that pervaded the administration of the empire. His organisation of land tax, his improvement in irrigation and communication, and his creation of a standing army bear testimony to his genius as a great administrator. He was famous for his justice. Himself a devotee of knowledge, Nowshirwan was also a great patron of learning.

Nowshirwan the Just

Khusraw Parwiz, son of Hormisdas and grandson of Nowshirwan was the last great king of the Sasanian dynasty. He came to throne in 590 A.D. and was a contemporary of the Byzantine emperor, Heraclius. "No monarch", says Sykes, "looms larger in Persian literature and art than Khusraw Parwiz, who was famous alike for his power, his magnificence, his treasures, his love for his Christian wife the beautious Shirin, and his deep affection for his black horse Shabdiz". In his early life Khusraw Parwiz was brave and courageous, but in his old age he was tyrannical and vindictive. When the Prophet of Islam sent a messenger with a letter to him, he tore up the letter and drove the messenger out of his court. But it was during the reign of Yazdigard III (634-652) that the Persian Empire was overthrown by the Arabs.

Khusraw Parwiz

The Persian empire overthrown by the Arabs

The religion of the Persians was Zoroastrianism. The religion of Zoroaster contributed more than any other ancient heathen religion to the culture of the world. It was not only the religion of the Persians but it also left a profound impression on the religions of the Jews and the Christians. The idea of Judaism and Christianity that good and evil are equal and permanent adversaries is probably derived from Zoroastrianism.

The importance of Zoroastrianism

CHAPTER II

ARABIA BEFORE ISLAM

The land of Arabia

Geographical position of Arabia

Arabia, the cradle of Islam, is a vast peninsula in the south-west of Asia. It is the largest peninsula in the world and one of the driest countries of the globe. It has an area of 120,000 square miles but its population is scanty, only seven souls for every square mile. Arabia occupies a unique position in the map of the old world. It is situated at the meeting place of the three continents—Asia, Europe and Africa. Hence it commanded a central position of the globe when America and Australia were not discovered. It is surrounded on the north by the Syrian desert, on the south by the Indian Ocean, on the east by the Persian Gulf and on the west by the Red Sea. As it is bounded by water on three sides, the Arabs call it the *Jazirat-al-Arab*, the island of Arabia.

Important provinces and towns

The vast region of Arabia is divided into several provinces of which Hijaz, Najd, Yaman, Hadramawt and Uman are important in the history of the Muslim world. Makkah, Madina and Taif are the three chief towns of Hijaz. Northern Arabia is a land of immense tractless deserts. About one-third of the country is covered by sandy deserts. The largest portion of this desert area is known as ad-Dahna, lying in the middle of the southern part of Arabia. The southern portion of Arabia, which consists of Yaman, Hadramawt and Uman, is thickly populated and celebrated for its commerce and agriculture. This is the most fertile region of the whole of Arabian peninsula. The richness and variety of its products won for it in ancient times the name of "Arabia Felix" or Arabia the Fortunate.

The climate of Arabia is extremely dry except in some coastal towns and watered valleys. The

people are generally hardy and they possess robust health due to the influence of its typical climate. Though Arabia is surrounded by water on all sides except the north, it has practically no river worthy of mention. If there is any, it is not navigable. The small streams which exist here and there make the strands fertile. Rainfall is scanty but where there is water the land is remarkably fertile for the production of coffee, indigo, dates, vegetables and fruits. Climate of Arabia and its influence

The date-palm is the queen of trees in Arabia. It is a friend of the poor and the rich alike, without it life in the desert would be unthinkable. The uses of the palm-tree are as numerous as the needs of man. Its fruit is the staple food of the people, its stones are crushed to provide sustenance to the camel, its fermented milk is the luxury drink for the Bedouins, its wood is almost the only fuel in an otherwise treeless land, its branches provide material for mats and roofs; while the tough fibre of its bark can be used for ropes. The date-palm is one of the cherished dreams of a Bedouin who always longs for "the two black ones", *i.e.*, water and dates. The coastal regions produce fruits and vegetables in large quantity. Yaman is the most fertile tract in Arabia. Wheat and coffe are found in abundance in this region. Agriculture is also possible due to rainfall. Millet and rice are produced in some parts of Uman. The frankincense plant is the most valuable product of Hardramawt and Mahra. It has occupied a special place in the main commercial products of Arabia. Products of Arabia

Camel, horse, sheep and goat are the principal domestic animals of Arabia. Of these animals camel is the most useful in Arabia, without which desert life would have been inconceivable. It is "the ship of the desert". Besides acting as a ship in the sandy desert and providing the Bedouin with his main vehicle of transport, the camel is the medium of exchange. The dowry of the bride, the price of the blood, the profit of gambling, the wealth of a Sheikh, are all computed in terms of camels. It is the Bedouin's constant companion, his *alter ego*, his foster parent. He drinks its milk instead of water, which he spares for the cattle; he feasts on its Animals

flesh, he covers himself with his skin; he makes his tent of its hair and its dung he uses as fuel. The camel is so necessary to the Arabs that Umar I once said, "The Arab prospers only where the camel prospers."* It played an important part in the early conquests of the Muslims. The Arabian horses are the finest in the world. In the 8th century Arabia used to export horses to different parts of the world. Goats and sheep are the chief property of the Bedouins.

Inhabitants of Arabia

The people of Arabia fall into two groups, *viz.*, "the dwellers of the cities" and "the dwellers of the desert"—the Bedouins. The dwellers of the cities settle in one place and they know how to till lands and grow corn. They have their business transactions within their country as well as other countries. They are more refined and civilised than the Bedouins who do not like the idea of settled life.

Dwellers of cities

The Bedouins wander from one place to another with all their belongings. In the midst of their journey they temporarily halt at places where they live in tents. They have different tastes of life. To them, sheep and camel raising, horse breeding, hunting and raiding are the only occupations worthy of a man. They have no charm for agriculture and all varities of trade and craft. Attack, counter-attack, loot and plunder are the evils inherent in the very system of Bedouin life. They do not like to sit quietly for a long time. If a Bedouin cannot find any enemy to deal with, he gives an outlet to his irresistible urge for fighting by falling upon his own people. In this respect an Arab poet says, "Our business is to make raids on the enemy, on our neighbour and our own brother, in case we find none to raid but a brother." The Bedouins have special love for their fellow tribesmen. When a member of a tribe commits any wrong, the whole tribe not only

The Bedouins

* P. K. Hitti, *History of the Arabs.*

endorse his action but also share responsibility with him. "We do not ask our brother", says a poet, "for reasons and explanations (for a crime) when he appeals for help." The Bedouin patriotism is neither national nor territorial but strictly tribal. Tribàlism constitutes the chief feature of the social life. No tribe can command the loyalty of a member if it fails to protect him. "Be loyal to the tribe", says a bard, "its claim upon its members is strong enough to make a husband give up his wife". This tribal system provided a constant source of fighting amongst the Arabs of pre-Islamic days.

Influence of geography

None can deny the fact that the physical feature of Arabia has an important influence upon the mind of its people. The desert land saved the Arabs from the invasion of the foreigners on the one hand and made them a nation of traders on the other. Arabia, being a tractless desert could not attract the attention of the outsiders. "This is why", says P.K. Hitti, "the Arabs have escaped foreign domination for centuries." As the Arabs are to struggle constantly with the desert, they become persevering and industrious. Their unrestricted life in the desert has also fostered in them the spirit of freedom and individualism. This love of freedom has never made them accept the domination of others. The early European historians have great admiration for the love of the Arabs. Strabo says, "The Arabians were the only people who did not send their ambassadors to Alexander, who had planned to make Arabia the seat of his empire." For these qualities, the Arabs after their conversion to Islam were able to create a vast empire and civilization in the history of the world.

Condition of Arabia at the advent of Islam

Jahiliyah period

The period preceding the rise of Islam is known as *Ayyam-i-Jahiliyah* or Age of Ignorance in the history of ancient Arabia. According to P. K. Hitti, "the Jahiliyah period, which in a sense extends from the creation of Adam down to the mission of Muhammad but more particularly as used here covers the century immediately preceding the rise of Islam".

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The period was so called, because the political, religious and social conditions of Arabia were of the worst order. The pre-Islamic Arabs had no inspired prophet, no revealed book, no clear-cut religious ideology and they had no idea of the system of Government, no idea of moral and descent life. Their 'religious as well as political life was on a thoroughly primitive level'.

Political. During the age of ignorance, the whole of Arabia except certain portions of the north which were under the subjugation of the Persian and the Roman Empires enjoyed complete independence. The Arabs were divided into many tribes. Each tribe had a chief of its own, generally known as *Sheikh* to whom they owed their allegiance. Those belonging to the same tribe were on friendly terms. The relation between the members of different tribes was very hostile. The Arabs did not hestitate to go to any length, even they were ready to sacrifice their lives for the honour and prestige of the tribe. In the absence of any centralised government these tribes were always in conflict with each other at the slightest pretext and the war between the conflicting tribes sometimes continued for many years together. The battle of Basus which originated from a she-camel beating between Banu Bakr and Banu Taghlib lasted for forty years. The war of *Dahis* and *Ghabra* (name of horses) fought between the Abes and its sister tribe Dhubyan over a horse race continued for several decades. The tribal raids and wars were thus a matter of everyday life. There was no systematic law in the country. "Might is right" was the law in the land. Politically, Arabia at the advent of Muhammad (Sm.) was torn into pieces by the rivalries of its own unrully tribes, by the intrigues of its neighbouring states and by the rapacity of its Jewish colonists.

Division of the Arabs into many tribes

In the absence of centralised government tribal wars were frequent

Economic. The land of Arabia was barren. There were no agricultural and mineral products. Hence the people in general were economically depressed. They earned their livelihood by tending cattle. People of a higher-status like Abu Bakr and

'Uthman carried on inland and foreign business. They were economically better off but their numbers were few and far between. The practice of money-lending based on the system of usury was in vogue among the Jews who treated their debtors very severely.

Cultural. Though there was no educational system like that of the modern age, the Arabs of this period were not altogether devoid of culture. They were famous for their language and poetry. The language of the pre-Islamic Arabs had been so rich that it can be compared with the developed languages of modern Europe. The perfection of the Arabic language was the greatest contribution of the Age of Ignorance to emergence of Islam. P. K. Hitti says, "The triumph of Islam was to a certain extent the triumph of a language, more particularly of a book."* Another cultural achievement of the pagan Arabs was their poetry. The poetry of the period 'was national in influence but not in spirit.' The theme of poetry was not the Arabs but the Arab tribe. In their songs and poems, the poets of the Jahiliyah period sang of their tribes, of war, of the feats of courage of their tribal heroes and, above all, of fair women and lovers. "In those days poetry was no luxury for the cultured few, but the sole medium of literary expression."† Ghalan ibn Salamah of the tribe of Taqif is known to hold once a week a literary gathering where poems were recited and where literary discussions and criticism took place. The poems of pre-Islamic Arabia are one of our important sources for the study of the history of this period. They 'throw light on all aspects of pre-Islamic Arabia'. Imarul Qays, Tarafa bin al-Abad, Harith bin Hilliza, Antara bin Shadad al-Absi and Amr bin Kulthum were some of the important poets in pre-Islamic Arabia.

Perfection of Arabic language

Important poets in pre-Islamic Arabia

Religious. With the exception of the Jews and the Christians, the rest of the Arabs were idolatrous. But the religions of the Jews and the Christians were

* P. K. Hitti, *History of the Arabs.*

† R. A. Nicholson, *A Literary History of the Arabs.*

in a moribund condition. Their religions could not in any way contribute to the material and spiritual well-being of the Arabs as a whole.

Beliefs and practices in pre-Islamic Arabia.

The pre-Islamic Arabs were mainly polytheistic. They worshipped many gods and goddesses. Each tribe had its own god and goddess, and every family had its own household deity. The most important of these gods and goddesses were al-Uzza, al-Lat, al-Manat and al-Hubal who were held in high esteem by the Arabs. Yaghush, Wadd, Nasr, etc., were minor but important deities of Arabia. Al-Hubal was a special god of the Quraysh of Makkah. Al-Lat, al-Uzzah and al-Manat were female deities. Among the Bedouin Arabs 'they represented the goddesses of the Sun, the planet Venus and Fortune respectively, but in Makkah they were regarded as the daughters of Allah.' Polytheism in its worst form was practised in Arabia. The Ka'bah was the centre of Arab paganism. It has been said that idolatry was first introduced into Arabia by Amr ibn Luhaiya who brought the great idol, al-Hubal from Hait in Mesopotemia and placed it in the Ka'bah. There were 360 idols ranged round al-Hubal, the chief deity representing in the form of a human being. Every year men from different parts of the country used to come here to pay homage to their gods. During this time a big fair was held in Arabia and the fair was called the "fair of 'Ukaz." Besides idol worship, the Arabs worshipped the sun, the moon, the star and the air. They had fallen so low that they would worship "pieces of stone, tree and sand-heap". 'The kissing of the Black Stone and the circumambulation of the Ka'bah which form the important items in the rites of the Muslim pilgrimage are legacies of the pre-Islamic practices.' Human sacrifices prevailed and beliefs in spirit's (*Jinns*), fairies and oracles were universal in Arabia. They did not believe in the Oneness of God, the immortality of human soul and the Day of Judgement. Only a section of the people of Madinah called Hanif believed in a vague monotheism. Waraqah bin Nawfal and Zayd bin Amr belonged to this section.

Social and Moral. In an age of darkness, the Arabs were endowed with courage, dogged tenacity,

wonderful memory, sense of self-respect, feeling of freedom, love and allegiance for the tribe and tribal leader, simplicity, generosity, hospitality and last but not the least the knack for poetry. But these good qualities were outweighed by bad ones. During this dark age, the firmament of Arabia was overclouded with injustice, vice and superstition.

Good qualities outweighed by bad ones

The position of women there was worse than that of the women of any other country in contemporary history. The pre-Islamic Arabs regarded their women as chattels and looked upon them with bitter contempt. Women had no rights and no social respect. A man could marry as many wives as he liked and could divorce as he wished. When a father was informed of the birth of a daughter, his face would turn pale with grief and anger. Sometimes the father buried her alive in spite of her soul-harrowing cries. Many a father killed his female children for fear of poverty as it is stated in the Holy Quran :

Position of women

Killing of daughters

> "And kill ye not your children for fear of poverty. We provide them with livelihood and you also, surely killing them is a heinous sin."

Polygamy and polyandry were prevalent among the Arabs. Besides, "a plurality of wives, a man could have unlawful relations with a number of sweet hearts. Married women were allowed by their husbands to conjugate with others for the sake of offspring." Girls of coquetting disposition often used to go to the outskirts of the city where they allowed the menfolk to take full liberty with them. Stepmothers were married to their sons and sometimes sisters also used to be married with brothers. Women were not entitled to have the share of the property of their deceased husbands, fathers and other relations. Such a miserable and obnoxious life women were leading before the advent of Muhammad (Sm.) who lifted them up from the depth of lowliness to the position of respect and dignity.

Fornication and adultery

Slavery was in vogue among the Arabs. They treated the slaves most inhumanly, possessing the

Condition of slaves

authority of life and death over them. Marriage among the slaves themselves was not legal and free marriage was prohibited under frightful penalties.

The society of Arabia was steeped in vice, superstition and barbarism. The Arabs were so much given to superstitions that they would not undertake any work whatsoever before they consulted their idols through the help of oracles constituted by arrows. Human sacrifices at the altar of the temples were not infrequent. Social inequality, persecution, drinking, gambling, plundering and other heinous vices were rampant among them. The moral and material condition of Arabia in particular and that of the rest of the globe in general was so deplorable that it could not but call for divine interference. The conditions which operated before the birth of Jesus Christ nearly seven centuries before, now operated with greater forces and vehemence. Hence was the advent of Muhammad (Sm.) in the soil of Arabia, because, of all the countries of the world, her conditions—political, religious and social—were the worst.

Necessity of the advent of Muhammad (Sm.)

Thus when the whole of Arabia was groaning under oppression and torture, injustice and cruelty, vice and superstition Muhammad (Sm.) appeared as a blessing to the Arabs and the whole universe.

PART II

THE RISE OF ISLAM AND THE CALIPHAL STATE

CHAPTER III

EARLY LIFE OF THE PROPHET

Parentage of Muhammad (Sm.)

The Quraysh

The Quraysh family was a famous branch of the Ismailite Arabs. There was a powerful man named Fihr who was descended from Ismail. Fihr's another name was Quraysh and hence all his descendants are called Quraysh after him. In the 5th year of the Christian era, one of the descendants of Fihr, Qusayy by name united all the tribes of the Quraysh and took possession of Hijaz and the charge of the Ka'bah. For the convenience of administration he built a Counsel Hall (Dar un-Nadwa) where the leaders of the Quraysh used to assemble from time to time for public business. Qusayy proved himself a capable administrator by supplying food and water to the pilgrims during the period of pilgrimage.

Qusayy made himself master of Hijaz

After the death of Qusayy, his son Abd-ud-Dar became the ruler of Hijaz and more specially of Makkah. But on his death there arose a dispute over the administration of Hijaz between his grandsons and the sons of his brother, Abd-Manaf. It was ultimately decided that Abd-Shams, son of Abd-Manaf, would be in charge of the revenue and the grandsons of Abd-ud-Dar were to look after the military. But sometime after this arrangement, Abd-Shams gave up the responsibility of administration to his younger brother Hashim, who was fit to shoulder the task. Hashim was the popular figure in Arabia for his bravery and generosity. But Umayyah, son of Abd-Shams, became envious of his uncle's position and power. He challenged the right of Hashim as to his success in the open field but he had to admit defeat and according to the decision of the judges he was banished from the country for ten years.

Rivalry between Hashim and Umayyah

GENEALOGICAL TABLE OF THE PROPHET

- Qusayy
  - 'Abd-Manaf
    - Abd-Shams
      - Umayyah
        - Harb
          - Abu Sufyan
            - Mu'awiyah and Umayyad Khalifahs
    - Hashim
      - Abdul Muttalib
        - Abdullah
          - Muhammad (Prophet)
            - Fatimah (Daughter) + Ali
        - Abu Talib
          - Ali
        - Abbas
          - Abdullah
            - Ali
              - Muhammad
                - Ibrahim
                - Abdul Abbas (as-Saffah) and Abbasid Khalifahs
                - Abu Jafar al-Mansur

Hashim, the great grandfather of Muhammad, married a lady of Madinah and the result of this marriage was a son named Shabih. On the death of Hashim, his brother Muttalib brought Shabih to Madinah. The people of Madinah thought that Shabih was the slave of Muttalib and so they called him through mistake 'Shabih Abdul Muttalib'. The latter name is now known only as Abdul Muttalib in the history of Islam.

Shabih, son of Hashim, is known as Abdul Muttalib

The generosity and fair mindedness of Abdul Muttalib won for him an undisputed position among the Quraysh who recognised his overlordship. But Harb, the son of Umayyah, refused to accept his supremacy. The decision of the judges again went against him as it did in the case of his father. Thus, there sprang up a jealousy between the Banu Hashim and the Banu Umayyah and the struggle for power between the two in the subsequent generation had its root in the past.

Jealousy between Banu Hashim and Banu Umayyah

Abdul Muttalib, an old man of nearly seventy, had several sons and daughters. When he was ruling over Hijaz, Abrahah, the Christian chief of Yaman invaded Makkah and the house of Ka'bah. On the occasion of his march towards Makkah, the chief rode on the elephant and as the Arabs had never seen before such an animal, the year (570) in which the invasion took place is known in history as the Year of Elephant. The army of Abrahah 'was destroyed partly by an epidemic and partly by a terrible storm of rain and hail.' Prior to this event Abdul Muttalib took his youngest son, Abdullah to the house of Wahhab, the chief of the Banu Zohra clan, and there he gave his son in marriage to Aminah, the daughter of Wahhab.

Abraha's invasion of Makkah

Abdullah's marriage with Aminah

Abdullah remained with Aminah only for three days at her father's house. He then left his wife and started for Syria on a mercantile expedition. On his way back he fell ill at Madinah and died there, leaving behind him five camels, a flock of goats and Umm Aiman, a slave girl. This little property Muhammad (Sm.) inherited from his father. Both Abdul Muttalib and Aminah were very much

Death of Abdullah

shocked at the death of Abdullah. Aminah was then in the family way.

Birth and early life of Muhammad (Sm.)

Birth of Muhammad

The widowed Aminah gave birth to a son on Monday, the 12th Rabi-ul-Awwal, 570 A.D. The child was named Muhammad (Sm.) by his grandfather and Ahmad by his mother. Both these names are mentioned in the Holy Quran.

Halima entrusted with the charge of Muhammad

According to the custom of Arabia the charge of the child's upbringing was entrusted to Halima, a woman of the Bani Sa'd. Muhammad (Sm.) began to grow up in the lap of Halima. For five years he had to live with her among the Bani Sa'd. During these five years his speech was formed upon one of the purest models of the beautiful language of the peninsula. As such it was his pride in after days to say, "Verily, I am the most perfect Arab amongst you ; my descent is from the Quraysh and my tongue is the tongue of the Bani Sa'd". Muhammad (Sm.) ever retained a grateful impression of the kindness of the Bani Sa'd. He had the highest respect and regard for Halima and he did not fail to show it when the latter visited him after his marriage with Khadijah.

Death of Aminah

In the sixth year of his life Muhammad (Sm.) was sent to the care of his mother. The noble lady, in order to show her boy to the maternal relatives of his father, set out for Madinah along with her slave girl. Arriving at Madinah she alighted at the house where her husband had died and been buried. But on their way back to Makkah, they reached a place named al-Abwa where Aminah fell sick and died. After her burial there the orphan was carried back to Makkah by Umm Aiman who was a faithful nurse of the child.

Death of Abdul Muttalib

In his seventh year, Muhammad (Sm.) began to feel the desolation of the orphan state. The charge of the orphan was now undertaken by Abdul Muttalib whose guardianship lasted only for two years. The would-be-world-Prophet was thus bereaved of his parents and grandfather at a very tender age.

After 'Abdul Muttalib the sole charge of the orphan was placed on his uncle Abu Talib who faithfully and kindly discharged his duties. His fondness for the lad was so great that he made him sleep by his bed, eat by his side and go with him wherever he walked abroad. This tender treatment was continued till he emerged from the helplessness of childhood. As his uncle was not solvent Muhammad (Sm.) had to work for his bread. He had often to tend flock of sheep and herd of camels on the neighbouring hills and valleys. From his childhood his sensitive nature was alive to the sufferings of the poor and the distressed. He was of a meditative turn of mind and loved solitude. Sweet and amiable in nature he was honoured and loved by his own people. His strict adherence to truth, his scrupulous honesty, unflinching faith and stern sense of duty earned for him the title of *Al-Amin*, 'the Trusty'.

Muhammad under Abu Talib

Al-Amin

At the age of twelve Muhammad (Sm.) accompanied his uncle for business to Syria. There he met with a Christian saint name Bahira who took Muhammad (Sm.) for the last Prophet and spoke highly of him. During this time a 'sacrilegious' war broke out at the fair of 'Ukaz' in which all tribes of Arabia were involved. The Hashimites of Arabia were also engaged in this war. In one of the battles Muhammad (Sm.) attended upon his uncle Abu Talib. He marked the stages of the war as an observer. When he found that thousands of lives were going to be swept away by the internecine war, he formed a peace committee named *Halful Fuzul* with the help and co-operation of a band of energetic youths. The object of this committee was to maintain peace and order and to establish cordiality among the different tribes in Makkah.

Journey to Syria

War at the Fair of Ukaz

Peace committee formed

Muhammad (Sm.) and Khadijah

The fame of Muhammad (Sm.) had spread by this time throughout Arabia. Khadijah, on hearing of the sincerity and truthfulness cf Muhammad (Sm.), invited him to her house and requested him

to take charge of her business. Muhammad (Sm.) with the consent of his venerable uncle, went to Syria in charge of Khadijah's venture. After his departure the mind of Khadijah was filled up with the thought of Muhammad (Sm.) She had all this time been waiting for his arrival. In Syria Muhammad (Sm.) made great profit by his honesty and intelligence and added to the fortune of Khadijah. When he came back and stood before her, she was much impressed by the charming personality of her agent. The noble widow was then 40 years of age. She had been twice married and had borne two sons and a daughter. The leading men of the Quraysh sought her hand in marriage but she rejected all their offers. The tender emotions excited by the visit of Muhammad (Sm.), however, overpowered her resolution. She wanted to marry him and the marriage was performed with the consent of his uncle. Then Muhammad (Sm.) was twenty-five. This was a happy and fortunate union. Khadijah fully appreciated the noble genius and commanding personality of Muhammad (Sm.). She allowed him to enjoy his leisure hours undisturbed and free from care. In moments of depression and sadness, she proved a never-failing source of solace to him. Muhammad (Sm.) said later in his life that when nobody believed in his mission, Khadijah believed in him, when he was friendless she befriended him, and when he was helpless, she helped him. When he was fifty, Khadijah passed away from this land of living to the land of bliss. With her he lost a faithful friend and a sincere guide. He had several children by her, but they died in infancy except the daughters, only the youngest of whom Fatimah, wife of Hazrat 'Ali, lived to see the great events of her father's life.

Muhammad (Sm.) in-charge of Khadijah's venture

Muhammad's marriage with Khadijah

Khadijah first believed in Muhammad's mission

After his marriage with Khadijah, Muhammad (Sm.) used to go to a cave of mount Hira, not far from Makkah and spend a month every year in meditation. One night as he lay in the cave, wrapped in his Arab mantle, a voice spoke to him and bade him read. He trembled with awe and said that he could not read. When a third time the voice order-

Mount Hira

ed him to read, he read in the name of Allah. Thus the Holy Quran was first revealed to Muhammad (Sm.) in the month of Ramadan.

Revelation of the Quran

Preaching of Islam and hostility of the Quraysh

On receiving prophethood at the age of forty Muhammad (Sm.) began to preach his mission among the misguided citizens of Makkah. His message to the people was: 'God is One. He is the Maker and Creator. He is the Giver of Life and the Bringer of Death. There is none like Him.' He said that people should give up idol-worship. He also asked them to be charitable, to be kind and sympathetic. He emphasised the Unity of God (*Tawhid*) which is the corner stone of the religion of Islam. His wife Khadijah was the first who gave up idolatry and accepted his mission. Then came Ali, Abu Bakr, Uthman, Abdur Rahman, Zayd, Az-Zubayr and Talha under the banner of Islam. As time went on the number began to increase and within three or four years the number of converts to the new faith amounted to nearly forty souls.

Preaching of Islam

The success of Muhammad (Sm.) was an eye-sore to the Quraysh. At first they laughed at him. But when he showed his earnestness and determination in teaching and preaching the message of God they began to ill-treat him and his followers. "The opposition of the ruling families of Mecca", says Joseph Hell, "was not so much against the new teachings of Islam as against the social and political revolutions which they sought to introduce." The preaching of Muhammad (Sm.) struck at the root of their beliefs by denying all the old gods. They were reactionary people and could not think in terms of any change of their existing religion and society. There was a priest-class among the Quraysh who thought that the rising power of Islam meant their own doom and destruction. Taking advantage of the ignorance of the people they were achieving their own ends. But Islam would be a barrier and so they instigated the Quraysh against the Prophet. The House of Ka'bah was entrusted to the care of the Quraysh family. This was a source of income to them, but

Hostility and its causes

they became afraid that if the religion of Muhammad (Sm.) were preached among the idolaters it would give blow to them.

The brunt of their wrath fell upon the converted slaves and strangers, the weak and poor of the lower classes who had no patron or protector. These people were seized and exposed to the scorching gravel of the valley to the intense of the midday sun. Muhammad (Sm.) himself was safe under the shadow of his respected uncle Abu Talib who generally acknowledged the claims of the kinsmen. Abu Bakr and those who could claim affinity with any powerful family of Makkah were generally secure from personal injury.

Oppression on the new converts

First emigration to Abyssinia

Inhuman oppression and torture on the Muslims touched the tender heart of the Prophet who advised his followers to seek shelter in a foreign land. Abyssinia was well-known at Makkah as a mart for the goods of Arabia. In the 7th month of the 5th year of Muhammad's mission, eleven men and four women including Uthman and his wife set out for Abyssinia. The emigrants were cordially received by the king of Abyssinia. When the Quraysh leaders heard this, they followed them. But the emigrants had already gone beyond their reach. Thereupon the chiefs of the Quraysh sent a delegation to the king of Abyssinia with a request to expel the Muslims from his kingdom. Najashi, the king of Abyssinia heard both the sides and was highly impressed by the ideal of the Muslims. He allowed the Muslims to live there peacefully. The Quraysh delegation went back to Makkah unsuccessfully.

Emigrants received cordially by the king of Abyssinia

On this occasion the emigrants were few but the part they played was of deep importance in the history of Islam. This emigration to Abyssinia convinced the Quraysh of the sincerity and resolution of the Muslims who were ready to undergo any loss and hardship rather than abjure the faith of Muhammad (Sm.). The Muslims further regarded peril and exile in the cause of God as a privilege and dis-

tinction. But the most important result of the emigration was that the Muslims of Makkah now knew that there was a place where they could seek shelter and protection from the persecutions of the Quraysh. It ultimately gave birth to the idea of greater Hijra, the emigration from Makkah to Madinah. The immediate result of the emigration was increased troubles for the Muslims. The leaders of the Quraysh were now furious due to their failure in Abyssinia.

Importance of the emigration to Abyssinia

Second emigration to Abyssinia

After staying two months in Abyssinia, the emigrants came back to Makkah. The Quraysh became jealous of the gradual success of Islam and they now began to redouble their persecution on the Muslims. The Prophet again advised his followers to take refuge in Abyssinia. The number on this occasion was 101, of which 18 were women.

Persecution on the Muslims increased

At the rapid success of Muhammad (Sm.) the Quraysh became frightened. They approached Abu Talib for compromise on condition that Muhammad (Sm.) should give up his mission. When Abu Talib brought this to the notice of Muhammad (Sm.) he replied, "O my uncle, if the sun is placed on my right hand and the moon on the left, I will not give up the mission."

Attempt for compromise

In the sixth year of Muhammad's (Sm.) mission Hamza and Umar embraced Islam. Their conversion to Islam was a triumph for Muhammad (Sm.) and his faith. Thus when the influence of Muhammad (Sm.) began to grow day by day, the Quraysh entered into a league, in the 7th year of the Mission, against the Hashimites. They proclaimed a total boycott and the Hashimites including the Prophet were compelled to retire into the secluded quarter of the city, known as the *Shi'b* (quarter) of Abu Talib. During this period the Hashimites found themselves cut off from the supplies of corn and other necessaries of life. This state of affairs continued for three years. The Prophet was put to a severe test but he never lost his confidence in God.

Boycott of the Prophet by the Quraysh

Hardly had the ban on the Muslims been lifted when the Prophet received a shock at the death of Khadijah and Abu Talib. In the 10th year of his Mission, he lost his wife, Khadijah, who was followed five weeks later by Abu Talib to the grave. For twenty-five years Khadijah had been his counsellor and support, and now his hearth and home were desolate. But the death of Abu Talib who was the prop of his childhood, the guardian of his youth and in later life a tower of defence made him quite helpless at that critical moment of his career.

Death of Khadijah and Abu Talib

So long as Abu Talib was alive the Quraysh dared not do any harm to him. But the mighty hand was now removed and the enemy began to re-double their persecution. Yet he did not think for a single moment of leaving the land of his birth. He felt confident that the peninsula must some day be awaken to the truth of Islam. The conviction that his mortal enemies would one day be his devoted friends was deeply seated in his heart. At last the deadly enmity of the Quraysh forced him to turn his attention to Taif where, he hoped, people might listen to him. For ten days he stayed there delivering his message to them. Though many influential men came at his call, no hopeful impression was made. He was ignominiously expelled from the city. While he was returning to Makkah, they followed the Prophet and pelted him with stones till his very shoes were covered with blood.

People of Taif rejected him

Thus repulsed from Taif the fortunes of Muhammad (Sm.) seemed to have enveloped in thick gloom when a ray of hope shot across his path from an unexpected quarter. The season of pilgrimage was at hand. The rites were nearly over and the multitude about to disperse when Muhammad (Sm.) was attracted by a little group of six men whom he recognised as strangers from Yathrib, later called Madinah. He explained to them his doctrine, asserted the warrant of divine mission and setting forth the difficulties of his position at home, asked them whether they would receive and protect him at Yathrib. In reply they said that they would accept

Muhammad met with six Khazrites at Makkah on the occasion of pilgrimage

his mission but they were not sure of helping him, because they themselves were entangled in feuds. These people returned to their homes and spread the news that "a prophet had arisen among the Arabs to wean them from the evil ways". The Jews were already acquainted with the Prophet as zealous supporter of their scriptures. Parties from Yathrib went up yearly to the solemnities of the Ka'bah. Many had thus come under the direct influence of his preaching.

First pledge of al-'Aqabah

Muhammad (Sm.) was waiting for the next pilgrimage and when the day of pilgrimage came he sought the appointed spot. A band of twelve faithful disciples came by this time to Makkah and the Prophet contacted them at 'Aqabah. Ten were of the Khazraj tribe and two of the Aws tribe. They were now committed to the cause of Islam and took an oath at the hands of Muhammad (Sm.) that they would not worship anything except God. This is known as the first pledge of al-'Aqabah.

Twelve men of Madinah embraced Islam

The hopes of Muhammad (Sm.) were now fixed upon Yathrib and he waited patiently for the call from the Yathribites. Just during this period the Mi'raj took place. Muhammad (Sm.) met his Maker one night at Heaven and was charged with the behest that his people were to prostrate themselves in prayer five times a day.

The Miraj

Second pledge of al-'Aqabah

In the following year of the first pledge of al-'Aqabah, seventy-three men from Yathrib came to Makkah and offered an oath of allegience to the Prophet. The new converts to Islam pledged to help and protect the Prophet. They also invited him to go to their city. Musab, who was sent to Yathrib as a teacher to teach the Muslims there had also accompanied the pilgrims' party. He came back, called on the Prophet and told him about the rapid progress of Islam at Yathrib. The idea of the migration

People of Yathrib invited the Prophet to go to their land

to Yathrib was born in the heart of the Prophet. But there were other causes which compelled him to leave the land of his birth for Yathrib.

The Hijrat

Natural environment of Makkah and Madinah

Makkah is a barren and hilly tract. The influence of this city had a profound effect on its people. The dwellers were generally ill-tempered and unable to think deeply and deliberately over anything of great importance. Yathrib, on the other hand, was a fertile land and produced various kinds of vegetables. The climate was not so extreme as that of Makkah. People were tender-hearted, considerate and thoughtful. So, Islam could find a more suitable ground at Madinah than at Makkah in its early period of expansion. This expedited Hijrat all the more.

Psychological factor

It is common human psychology everywhere in the world in every age that prophets are not adored in their own countries. So it was in the case of the Prophet of Islam. He was despised and hated by his own people in Makkah but he was earnestly requested by the Madinites to go to their city.

Priest class and Qurayshite aristocracy

The priest class and the Qurayshite aristocracy stood as the greatest bar on the way of progress of Islam. They thought that Islam's success meant their own doom and destruction. So, they opposed Islam vehemently from its very birth. But in Madinah there was no priest class as in Makkah nor any tribe of religious aristocracy like the Quraysh. So, it was easier to preach Islam there with a better success than in Makkah.

Invitation of the Aws and the Khazraj

There were also political causes for the migration. The city had long been devastated by internal war. The Banu Aws and Banu Khazraj were at feud with each other. The sanguinary conflict of Boa'th which had been fought between the two had weakened and humiliated one of the clans without materially strengthening the other. Thus the city was kept in constant disorder and unrest. In the circumstances, the ever conflicting Aws and Khazraj were seeking a strong personality to mediate bet-

ween them and establish peace in the land. The politics of Makkah and the history of Hazrat Muhammad (Sm.) were well-known at Yathrib and hence they invited him to their land. Moreover, occasional inter-marriages took place between the holy cities. Hazrat Muhammad (Sm.) had the blood of Khazraj in his veins through the marriage of Hashim with a lady of Yathrib and a favourable interest was at least secured among the members of that tribe.

Relation between Muhammad and Madinah

The Jews were then living at Yathrib. They were informed of the coming of a Prophet as a zealous supporter of their Scriptures and as Muhammad (Sm.) claimed to be so, they were eager to receive him in their midst. Thus the ground had been prepared for the Prophet long before he left for the city.

Eagerness of the Jews to receive the Prophet

The death of Abu Talib and Khadijah made Muhammad (Sm.) helpless in Makkah. Abu Talib was the tower of defence to the Prophet and during his life-time the Quraysh, though they occasionally put him to difficulties, had not ventured to threaten him to death. The sudden death of Abu Talib afforded the Makkans an opportunity to perpetrate inhuman atrocities on the Prophet. This aggressive attitude of the Makkans constituted an important factor for the migration.

The aggressive attitude of the Makkans constituted a factor for migration

Thus the continued hostility of the Quraysh ultimately compelled the Prophet to look elsewhere for the propagation of his faith. He ordered his followers to migrate to Yathrib. The Muslims began to sell their property and to migrate in small groups. When the Quraysh got wind of this, they became furious and planned to murder the Prophet Muhammad (Sm.) was warned of this danger in time. He with Abu Bakr and 'Ali had been waiting at Makkah for the divine command. When danger reached the climax and the order of God came, he decided to migrate to Yathrib.

It was the result of deep deliberation that this migration was undertaken. He slipped away in the dusk of evening with Abu Bakr placing 'Ali on his bed and took shelter in the Thawr cave, not far

from Makkah. When the people entrusted with the murder of the Prophet found 'Ali on his bed they were astonished and at once started in pursuit of the fugitives; but they failed to find them out. When the Prophet came to know that the search had ceased, he along with Abu Bakr started for Madinah and safely reached there on the 2nd of July, 622 A.D. After three days 'Ali also reached Madinah. This is called the Hijrah or Migration, and the Muslim era, the Hijrah, dates from this event.

Muhammad took shelter in a cave

"The Hijrah, with which the Makkan period ended and the Madinese period began, proved a



The Cave in Mount Thawr

turning point in the life of Muhammad (Sm.)".* The years of humiliation, of persecution, of seeming failure, of prophecy still unfulfilled, were over

* P. K. Hitti, *History of the Arabs.*

and the years of success had begun. The Prophet of Islam had been neglected and abused by his own people at Makkah, while at Madinah he was not only received as an honoured chief but also made President of the Republic. Before his migration to Madinah, Islam was a religion of a persecuted minority in Makkah. For long thirteen years, Hazrat Muhammad (Sm.) had tried to convert the idolators of Makkah to his faith by means of peaceful preaching. But only a hundred Makkan families, nearly three hundred people, had accepted his faith. With the Hijrah or migration to Madinah, his power and position began to enhance and Islam was gaining ground day by day. Here he was left undisturbed to preach his mission freely among the misguided people who had gradually accepted Islam and helped in its expansion. But "the seer in him", says P. K. Hitti, "now recedes into the background and the practical man of politics comes to the fore." Hazrat Muhammad (Sm.) hitherto had been a religious teacher and now he took the role of a politician and a statesman which he played equally well.

Importance of the Hijrah

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Importance of the Hijrah

CHAPTER IV

THE PROPHET AT MADINAH

Activities of the Prophet

The Prophet Muhammad (Sm.) and his followers were warmly received by the people of Yathrib who changed the name of their town to *Madinat-un-Nabi*, the city of the Prophet, in appreciation of the event. The first thing the Prophet did at Madinah was the building of a mosque, in the construction of which he himself worked as a common labourer with others. The Mosque in which the Muslims began to meet to say their prayer collectively served as "the first drill ground of Islam". After establishing himself at Madinah he brought down his family there.

Yathrib changed into Madinah

State of parties at Madinah

At the time of the Prophet, Madinah was inhabited by different sections of people. Let us have a glance at each of them.

The faithful followers of Muhammad (Sm.) who had forsaken their beloved birth place and had followed him to Madinah were known by the title, *Muhajirun* or 'Refugees'. The devotion of the Muhajirun to the Prophet was unbounded. They had abandoned the ties of kith and kin and had braved all sufferings and trials in the cause of Islam.

Muhajirun or Refugees

The new converts of Madinah who helped the Prophet through thick and thin received the title of *Ansar* or 'Helpers'. They cordially received the Prophet in their midst and according to their promises at 'Aqabah stood by his side both in weal and woe. The Ansar took active parts in all engagements and on several occasions made tremendous financial sacrifices for the cause of Islam. They provided the Refugees with houses and property. The brotherhood between the Ansar and the Muha-

Ansar or Helpers

jirun became so cordial that they could inherit each other's property in the event of death. The Ansar contributed largely to the success of Islam. In appreciation of their services, the Prophet advised his chief companions to take special care of the Ansar as regards their need, claims and rights.

The Madinite idolaters

The Madinite idolaters remained silent at the beginning of his arrival and it seemed that the whole body of the citizens, unbelievers as well as converts, were ready to protect the Prophet. But with the rise of Islam as a separate power. the idolaters became jealous of his position. Abdullah ibn Ubayya, the most powerful citizen at Madinah, aspired to the sovereign power. Everything was ripe for him to capture the reins of power, when the arrival of the Prophet upset his designs. There were other people who did not like the extension of his rule. But the popular enthusiasm compelled them to make a nominal profession of Islam. These people were working secretly against the Prophet. Hence they were called the Disaffected (*Munafiqun*). This class of people was more dangerous than the open enemy. The Prophet had to keep a vigilant watch over them.

The Disaffected

The Jews of Madinah were on a different footing. They joined with the Madinites in a welcome to Muhammad (Sm.) The Prophet, at the beginning, acknowledged the divine authority of their religion, and had even rested his claim upon the evidence of their Scriptures. In order to maintain friendly relation with the Jews, the Prophet even adopted some of their customs and ceremonies. The Jews at first thought that they would be able to win over Muhammad (Sm.) to their party. But when they found that their hopes were not to be fulfilled, they gradually withdrew their support and became the arch enemies of Islam.

The Jew.

On his coming to Madinah the Prophet devoted himself to the organisation of the State. The old inhabitants of Madinah, the Aws and the Khazraj fell out among themselves. Taking advantage of their weakness the Jews who had established them-

selves in the northern part of Hijaz, exploited them for their self-interest. The Jews were divided into three branches, namely, Banu Qurayza, Banu Nadir and Banu Qainuka. The Banu Qurayza and Nadir were siding with the Aws and the Banu Qainuka with the Khazraj. This diplomatic hostility resulted in the battle of Boa'th which had weakened one without strengthening the other. Thus the citizens of Madinah lived in constant anxiety and suspense. Such was the political condition of Madinah when Muhammad (Sm.) made his appearance among them.

Political state of affairs at Madinah

Political Institutions. The Prophet at first abolished the tribal distinction and grouped the inhabitants of Madinah under one general name Ansar or Helpers. In order to unite the Ansar and the Muhajirun (Emigrants) in closer bonds, the Prophet established a brotherhood between them. He also fully realised the truth that the foundation of the Islamic empire would be very weak unless it was based upon the goodwill and support of all sections of people. Toleration of the others' religion is essentially necessary where different races live together. In this respect his policy was "Live and let live others". He wanted to organize the commonwealth upon a proper basis. With this object he had granted a Charter which is commonly known as the 'Constitution of Madinah' by which blood-feud was abolished and all rights were granted to all sections of people, especially the Jews who lived in and about Madinah. The main provisions of the Charter are the following:

Establishment of brotherhood between the Ansar and the Muhajirun

The Charter

(1) All the communities signing the Charter would form the common nationality. (2) If any of the signatories was attacked by an enemy, others would defend him with their combined forces; but (3) none of the nationality should come into terms by any sort of secret treaty with the Qurayshite or should give shelter to any of the Qurayshite or should help them in any of their designs against the Madinites. (4) Muslims, Jews and other communities of this Republic should be free to profess their own respective religions and perform their religious

Provisions of the Charter

ceremonies. Nobody could interfere in it. (5) 'Individual and personal offence of a trivial nature of any non-Muslim would be treated as such and no general liability would fall on the community to which the offender belonged.' (6) The oppressed should be protected. (7) Henceforth bloodshed, murder and violence should be *Haram* (abominable) in Madinah. (8) Muhammad (Sm.), the Prophet of God, would be the President of the Republic and by virtue of it would be the highest Court of Appeal in the land.

Importance of the Charter

The importance of the Charter lies in the fact that it may be regarded as the First Written Constitution in the annals of the world. Before the Prophet of Islam many rulers ruled but none gave such a Written Constitution to his people. The Charter may also be called the Magna Charta of early Islam. It announced the great principles of civic equality, freedom of worship and religious tolerance. It was Muhammad (Sm.) who for the first time realised the importance of the people's co-operation and goodwill in the administration of the country. The Charter proves that Muhammad (Sm.) was not only a religious preacher, but also one of the greatest statesmen the world has ever produced. In this connection W. Muir says, "It reveals the Man in his real greatness—a master-mind, not only of his own age, but of all ages." The provisions of this Charter show that he not only strengthened his hands against the Quraysh but also established his paramount position in the city of Madinah.

Azan introduced

Religious Institutions. The Muslims at first were privately invited to the mosque as it was dangerous to excite the enmity of the idolaters by openly calling believers to prayers. A special meeting was called under the guidance of the Prophet. At this meeting several proposals were made which were found unsuitable by the Prophet. Umar told the Prophet about a dream in which he was instructed in the text of the *Azan*. The Prophet was convinced and he introduced a better system of calling people to prayer by the utterance of what is called *Azan*. Bilal was the first man who was instructed to call the faithful to prayer. Henceforth five times of daily

prayer were fixed. Abolution had by this time become the necessary preliminary to prayer. At midday of Friday the service took a more public form at which the believers as a body were expected to attend. Jeruzalem was the first *Qiblah* of Muhammad (Sm.), but when Muhammad (Sm.) found that Islam could not go hand in hand with Judaism he, with the divine order, changed his *Qiblah* and thenceforth Jeruzalem was abandoned for the Ka'bah as the *Qiblah* of Islam.

Change of Qiblah

The Jews were foretold in their Book of the coming of a Prophet and when Muhammad (Sm.) came to Madinah they recognised in him the promised Prophet. But soon after they rejected him out of jealousy and blindness. Muhammad (Sm.), after his coming to Madinah, saw the Jews keeping the Great Fast of atonement and he readily adopted it for his own people in order to bring his religion into harmony with the Jewish rites and ceremonies. But when he cast off Judaism and its customs, this Fast was superseded by another. Accordingly about a year and a half later, the divine command was promulgated that the month of Ramadan was to be observed thenceforward as one of fast. As soon as the moon of the following month was seen, the restriction was to cease and the day following was to be celebrated as a festival called the *Id-al-Fitr*. Shortly after another great festival, *viz.*, the *Id-al-Azha* or the Day of Sacrifice was established.

Fasting thenceforth observed

I'd-al-Fitr and I'd-al-Azha

Social Institutions. The rite of circumcision was in vogue among the Arabs as an Abrahamic ceremony. The Prophet continued this practice for his own people. Subsequently, laws regarding remarriage, divorce and inheritance of property were introduced and drinking, gambling, plundering and other heinous practices were abolished. Thus, when the Prophet was absorbed in organising the State of Madinah, the war drum was sounded from a certain quarter of Arabia.

Battle of Badr

There were several factors which involved the Prophet in a series of battles with the Quraysh. Of

these the battle of Badr was the first and the most important.

Causes of the Battle. Muhammad (Sm.) was now the absolute ruler of Madinah. During the first six months at Madinah he was left undisturbed. But the growing power of Muhammad (Sm.) aroused the jealousy and enmity of the Quraysh who were now bent upon doing harm to Muhammad (Sm.) and his followers. Their wrath also fell upon the Madinites who gave shelter to the Prophet and his disciples in their city. They declared them as rebels and wanted to punish them along with the Prophet. They were seeking opportunity for the object, when a chance came from a certain quarter of Madinah. Though the people of Madinah accepted the mission of Muhammad (Sm.), yet doubt and jealousy possessed the hearts of many. They could not tolerate the supremacy of Muhammad (Sm.) and were working under-ground for the expulsion of the Prophet from their own land. They now joined with the Quraysh under the leadership of Abdullah ibn Ubayya whose hope of becoming master of the land was frustrated with the coming of the Prophet. The co-operation of the disaffected Muslims of Madinah began to enhance the strength of the enemy. The Jews also began to conspire with the Quraysh secretly in order to check the growing power of the Prophet. Besides, the Quraysh often used to plunder in the outskirts of Madinah. The Prophet sent a party consisting of nine members under Abdullah ibn Jahsh to keep an eye on the movements of the enemy. The party suddenly rushed upon the caravan of the Quraysh at Nakhlah near Makkah and in a skirmish killed Amr bin Hazrami, a leader of the Quraysh. The incident of Nakhlah made the enmity worst between the two. At that time a rumour spread that the caravan of Abu Sufyan was attacked by the Muslims when the former was returning from Syria. At this the Quraysh under the leadership of Abu Jahl sent a vast army to attack Madinah. When the Prophet was apprised of this he summoned a council of war in which he decided to attack the caravan of Abu Sufyan on its way home from

Growing power of the Prophet was an eye-sore to the Quraysh

Shelter given to Muhammad and his followers by the Madinites excited the wrath of the Quraysh

Conspiracy of the Jews

Incident of Nakhlah hastened the war

Syria. Thus the war between the Quraysh and Muhammad (Sm.) became unavoidable.

Both the armies advanced towards Badr

Events. Both the Prophet and the Quraysh were now advancing towards Badr, a few miles off from Madinah. According to al-Waqidiy, a site was selected by the Prophet for massing the Muslim army in such a way that if and when the enemy advanced for battle, the rising sun would not shine in the eyes of the Muslims. Probably he camped somewhere in the neighbourhood of the hill of al-'Arish. In order to cut the water from the enemy, who camped further to the south on the "Yonder Bank" of the valley, several big pits were dug and the water was diverted to them not only to prevent it from flowing towards the enemy camp but also to store it and make it more readily available to the Muslims.* Early in the morning of 13th March, 624 the Prophet arranged his small army in files and lines. After the arrangement of the rank and file he gave some important instructions to his men. His instructions were: "Do not move to break your lines but stay on; do not commence fighting until I order; do not waste your arrows while the enemy is still beyond reach, discharge your arrows only when the target is within reach; when the enemy approaches, begin to throw stones with your hands; on his nearer approach use lances and spears, the sword being drawn only finally for hand-to-hand fighting.† Before the commencement of the war the Prophet prayed to God for his success against a vast number of army of the Quraysh. The Muslims had only 313 men to combat as many as 1,000 well-equipped soldiers in this battle.

Respective position of the parties in the field of Badr

Instructions of the Prophet to his men

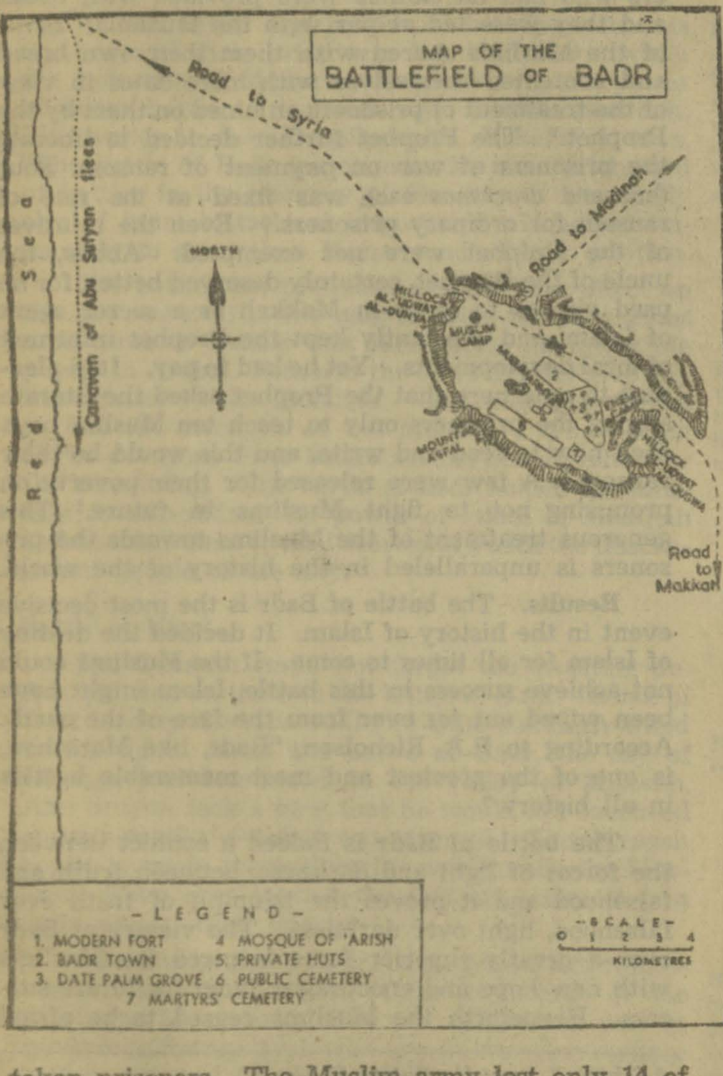
According to Arab custom three leaders of the Quraysh named Shaiba, Utba and Walid bin Utba challenged three Muslim generals to a single combat and the challenge was accepted by 'Obaida, Hamza and 'Ali. The Quraysh leaders fought bravely but they were defeated and killed. The rest of the army took to their heels from the battle field. They were chased, were either slain or made pri-

Defeat of the Quraysh in the battle of Badr

* *Kanz al-'Ummal*, V. P. 5256

† *Ibn Hisham*, P. 443.

soners. Abu Jahl, the bitterest opponent of Muhammad (Sm.) was killed in the battle. The number of the slain was 70 and about the same number was



taken prisoners. The Muslim army lost only 14 of whom six were Muhajirun or Refugees and eight were Ansar.

Treatment of the prisoners of war

The Prophet ordered his followers to treat the prisoners with kindness and liberality. The command did not remain unheeded; those of the prisoners who had no clothes were provided with dress, and they were fed at par with the Muslims. Some of the Muslims shared with them their own bread and contented themselves with mere dates in view of the treatment of prisoners enjoined on them by the Prophet.* The Prophet further decided to liberate the prisoners of war on payment of ransom. Four thousand *drachmas* each was fixed as the rate of ransom for ordinary prisoners.† Even the relatives of the Prophet were not exempted. 'Abbas, the uncle of the Prophet, certainly deserved better, for he used always to serve in Makkah as a secret agent of Islam, and constantly kept the Prophet informed of local developments. Yet he had to pay. It is pleasant to note here that the Prophet asked the literate among the prisoners only to teach ten Muslim boys each how to read and write, and this would be their ransom.[1] A few were released for their poverty on promising not to fight Muslims in future.[2] This generous treatment of the Muslims towards the prisoners is unparalleled in the history of the world.

A most desicive battle

Results. The battle of Badr is the most decisive event in the history of Islam. It decided the destiny of Islam for all times to come. If the Muslims could not achieve success in this battle, Islam might have been wiped out for ever from the face of the earth. According to R.A. Richolson, "Badr, like Marathon, is one of the greatest and most memorable battles in all history."

It contributed to the success of the Muslims in later days

The battle of Badr is indeed a conflict between the forces of light and darkness, between truth and falsehood and it proves the triumph of truth over falsehood, light over darkness. The victory at Badr over a greatly superior force inspired the Muslims with new hope and encouraged them for future success. Henceforth the Muslims ceased to be afraid

* *Tabariy, P. 1337; Ibn Hisham, PP, 459-60.*

† *Ibn Hisham. P. 462.*

1. *Ibn Hanbal, Vol. I, P. 245.*

2. *Ibn Hisham, P. 471.*

of mere superior numbers. P. K. Hitti says, "The spirit of discipline and contempt of death manifested at this first armed encounter of Islam proved characteristic of it in all its later and greater conquests".

Power of the Quraysh crushed, while that of the Prophet strengthened

In this battle the power of the Quraysh was crushed and their pride was humbled down, while the influence of Muhammad (Sm.) and the power of Islam began to increase even outside Madinah. The writer in the Encyclopaedia Britannica says, "The battle of Badr is not only the most celebrated of battles in the memory of Muslims, it was really also of great histaorical importance. It helped immensely to strengthen Muhammad's (Sm.) position.

Effect on the Jews and the Bedouin tribes

The battle also produced a marvellous effect on the Jews as well as the neighbouring Bedouin tribes who came to realise that there arose an invincible power in Arabia. Hitherto the Jews did not give any importance to the Muslims. But they now began to feel the strength of the Muslims. The people dared not raise their heads against the Prophet for the time being. The battle of Badr helped the Muslims to consolidate the power of Islam in Madinah and enabled them to deal fearlessely with the unscrupulous people of the city.

Battle of Uhud

Desire for revenge

The Quraysh could not forget the crushing defeat inflicted on them in the battle of Badr. Some of their leaders like Abu Jahl and Otba had been killed in the fight. Since the battle of Badr, the cry of revenge had resounded in the valley of Makkah. Abu Sufyan took a vow that he would not touch oil or women till the defeat was avenged. The Quraysh began to equip themselves for war against the Muslims. They even invited the Bedouin tribes to join them against their enemy.

Hostility between the Hashimites and the Umayyads

After the battle of Badr, Islam gained a firm footing at Madinah and with it the importance of the city began to increase. The rise of Madinah was an eye-sore to the Quraysh who saw in it a great menace to their political and commercial interest. Over and above, the rise of Banu Hashim under the leadership of the Prophet was intolerable to the Umayyads.

Hence the conflict between the two branches of the Quraysh—the Hashimites and the Umayyads became inevitable.

The Quraysh proceeded towards Madinah

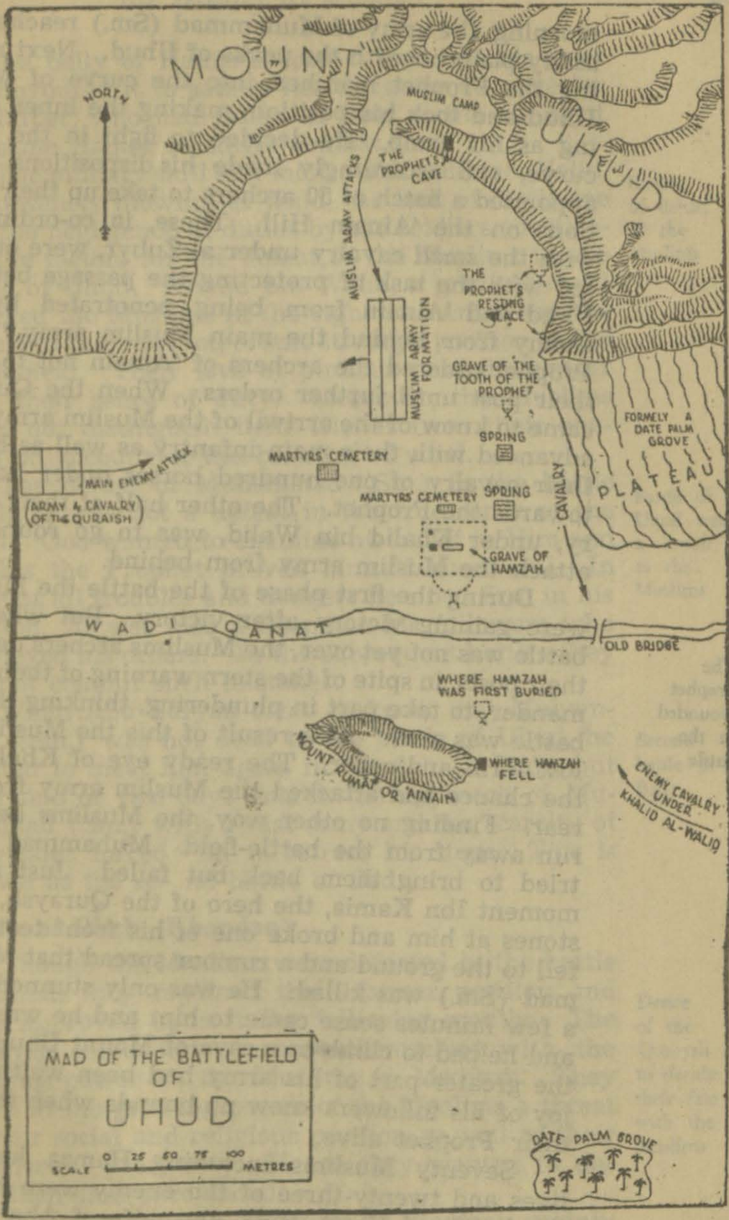
Events. In the third year of the Hijrah the Quraysh under the leadership of Abu Sufyan proceeded towards Madinah with 3,000 combatants, including 700 with coats of mail and 200 on horses. Women were also allowed to accompany their husbands in this battle. After ten days' march they reached Dhul Huleifa in the valley of Akik, about five miles west of Madinah. It was Thursday, the 21st March, 625 A.D. They encamped at the foot of the hill of Uhud.

Mount Uhud lies to the north of Madinah and it is four to five kelometres in length. Just in the middle portion, facing the town, there is a natural curve (semi-circular in shape), spacious enough to hold several thousand people. There is another open space further inside, and both of these are connected by a narrow passage. To the south of Uhud flows the Wadi Qanat, to the south of which stands the 'Ainain Hill, also called the "Hill of the Archers" (*Jabal al-Rumat*) on account of the archers posted on by the Prophet on the day of the battle of Uhud. In the spacious open ground, there are two springs.

Readiness of the Prophet for the battle

When the Prophet was informed of the movement of the Quraysh he ordered his followers to prepare. The Prophet was personally disposed to defend the city from inside and continue war therefrom. But it was not after the choice of the younger and more enthusiastic citizens. They would go forth and smite their enemies. Their ardour was so great that Muhammad (Sm.) against his better judgement at last gave way and announced his readiness to offer battle. The Muslims began to march with 1,000 strong but in course of their march Abdullah ibn Ubayy with his 300 followers deserted the Prophet and he was thus left with 700 men. There was a considerable number of women volunteers, including A'ishah, the youngest wife of the Prophet, who nursed the wounded, brought water for the thirsty and rendered other sundry services.* On Saturday

**Al-Bukhari* (56-57)


MOUNT
UHUD
NORTH
MUSLIM CAMP
THE PROPHET'S CAVE
MUSLIM ARMY ATTACKS
MUSLIM ARMY FORMATION
THE PROPHET'S RESTING PLACE
GRAVE OF THE TOOTH OF THE PROPHET
FORMELY A DATE PALM GROVE
PLATEAU
SPRING
SPRING
CAVALRY
MARTYRS' CEMETERY
MARTYRS' CEMETERY
MAIN ENEMY ATTACK
(ARMY & CAVALRY OF THE QURAISH)
GRAVE OF HAMZAH
WADI QANAT
OLD BRIDGE
WHERE HAMZAH WAS FIRST BURIED
MOUNT RUMAT OR 'AINAIN
WHERE HAMZAH FELL
ENEMY CAVALRY UNDER KHALID AL-WALID
MAP OF THE BATTLEFIELD OF UHUD
0 25 50 75 100
SCALE METRES
DATE PALM GROVE

morning, the army of Muhammad (Sm.) reached the sandy plain beneath the peaks of Uhud. Next morning the Prophet marched into the curve of Mount Uhud and took his position, making the inner opening as his camp. He decided to fight in the outer curve, and accordingly made his dispositions. He appointed a batch of 50 archers to take up their positions on the 'Ainain Hill. These, in co-ordination with the small cavalry under al-Zubyr, were entrusted with the task of protecting the passage between Uhud and 'Ainain from being penetrated by the enemy from behind the main Muslim army.* The Prophet ordered the archers of 'Ainain not to leave their post until further orders. When the Quraysh came to know of the arrival of the Muslim army they advanced with their main infantry as well as half of their cavalry of one hundred horses under Ikrimah towards the Prophet. The other half of their cavalry, under Khalid bin Walid, was to go round and attack the Muslim army from behind.

The Prophet wounded in the battle

During the first phase of the battle the Muslims were gaining victory after victory. But when the battle was not yet over, the Muslims archers deserted their posts, in spite of the stern warning of their Commander, to take part in plundering, thinking that the battle was over. As a result of this the Muslim line lost form and order. The ready eye of Khalid saw the chance and attacked the Muslim army from the rear. Finding no other way, the Muslims began to run away from the battle-field. Muhammad (Sm.) tried to bring them back but failed. Just at this moment Ibn Kamia, the hero of the Quraysh, threw stones at him and broke one of his front teeth. He fell to the ground and a rumour spread that Muhammad (Sm.) was killed. He was only stunned. After a few minutes sense came to him and he was raised and helped to climb to a cave of Mount Uhud where the greater part of his army had been waiting. The joy of his followers knew no bounds when they saw their Prophet alive.

Seventy Muslims including Hamza lost their lives and twenty-three of the enemy were killed in the battle of Uhud. Hind, the wife of Abu Sufyan,

*Ibn Hisham, P. 560

cut the belly of Hamza's corpse, took out his liver and devoured it to satisfy her thirst for revenge for her father, who had fallen in Badr at the hands of the same Hamza in single combat.*

Causes of defeat of the Muslims

The military skill and tactics of Khalid bin Walid, the untimely blowing of wind, the lack of discipline and the negligence of duties by the soldiers constituted the factors for the defeat of the Muslims in the battle of Uhud. Khalid bin Walid, a great General attacked the Muslims in the right moment when the latter left the most important strategic position of the battle-field. Their love of plunder proved stronger than their sence of duty. Moreover, the Muslims could not distinguish their friends from their enemies on account of the blowing of wind.

Battle of Uhud was a lesson to the Muslims

The defeat of Muhammad (Sm.) in the battle of Uhud was not a defeat in the true sense of the term. God wanted to examine his belief in Him and in this the Prophet proved himself successful. In spite of all troubles and dangers he stood firm in his mission. It was also a lesson to his followers who disobeyed his orders. In the subsequent battles they did not commit such mistakes.

Second battle of Badr

When Abu Sufyan came to know that Muhammad (Sm.) was not dead in the battle of Uhud, he wanted to meet him again in the field of Badr, but after one or two days' march the approach of Muhammad (Sm.) with a vast army and the scarcity of provender forced him to retrace his steps. This is known as the second battle of Badr.

Battle of Ditch (Khandaq)

Desire of the Quraysh to decide their fate with the Muslims

Though the Muslims were defeated in the battle of Uhud, they regained their former position and even improved upon it the following months. The Quraysh could not reconcile themselves with the growing power of the Muslims in Madinah. They found in the growing power of the Muslims a threat to their social and religious position as well as their commercial prosperity. Hence they wanted to decide their fate once for all.

The neighbouring Bedouins of Madinah mainly depended upon looting and plundering for their

* *Ibn Hisham, P. 581*

Ill-feeilng of the Bedouins towards the Muslims

livelihood. The Prophet did not like this way of life and so he punished them on many occasions for their predatory acts. The Bedouins saw in the rise of Islam a great menace to their predatory habit. Hence they joined the Quraysh in a common cause against the Muslims.

Instigation of the Jews against the Muslims

After the battle of Uhud the Jews of the Banu Nadir clan of Madinah were expelled from the city for their treacherous acts and misconduct, and since then the Nadirite Jews had been instigating the Quraysh and the Bedouins against the Muslims, though they actually did not take part in the siege of Madinah.

A confederacy formed

Events. In 627 A.D. the Quraysh, the Bedouins and the Jews formed a confederacy and decided to attack Madinah. They marched upon the city with a large force consisting of 10,000 men with 600 horses under the leadership of Abu Sufyan.

Trench dug at Madinah

When the Prophet was apprised of this danger, he organised his force and mustered about 3,000 men to meet the enemy. He decided by the advice of Salman al-Farisiya, to dig a long ditch around the city. He also decided to evacuate the dwellings outside the town and send their women and children to towers and fortresses (which numbered by hundreds) in the city. The work was divided among the various parties. The Prophet himself took part in one of the parties to dig and execute the defence plan.*

The Quraysh driven back

When the Quraysh saw the new tactics of Muhammad (Sm.) they were simply astonished. A strategem which was seen in the last European Great War had been discovered by the Prophet fourteen hundred years ago. They besieged Madinah and tried to storm the town. But every time their attacks were repulsed by the Muslims. In the meantime their food stocks had been exhausted, the season had also worsened, and a chill and terrific wind uprooted every tent in the camp. In the circumstances Abu Sufyan raised the siege and decided to go home to Makkah The Bedouins and the Quraizite Jews who later joined the side of the Quraysh became disheartened and

* Tabariya, PP. 1465-7.

thus the enterprise of the confederates came to a fruitless end.

Results. The battle of Ditch proved a turning point in the history of Islam. The days of the offensive operations of the Quraysh were at last over and much of their prestige was lost. It revealed the weakness of the military strength of the Quraysh.

Turning point in the history of Islam

The success of the Muslims in the battle of Ditch improved the position of the Prophet who successfully defended Madinah from the attacks of the enemy. The people of Madinah now recognised the Prophet as the absolute ruler of the city.

Position of the Prophet improved greatly

The victory of the Muslims over a greatly superior force produced a marvellous effect on the neighbouring tribes who voluntarily became the allies of the Muslims. Henceforth Islam began to spread rapidly among the neighbouring tribes.

Effect on the neighbouring tribes

After driving the enemy from the city the Muslims determined to punish the Banu Quraẏzah who joined the Makkans in their attack on Madinah. The Jews appealed to the Prophet to have their fate decided by their own man. Sa'd ibn Mua'dh was appointed as the arbiter of their fate. According to his decision three to four hundred men were put to death, women and children sold into slavery and the rest expelled into Syria and the spoil was divided amongst the army.

Decision of Sa'd ibn Mua'dh. the arbiter

In the sixth year of the Hijrah, the Prophet granted to all Christians a Charter which is a monument of enlightened tolerance. They were not to be unfairly taxed, no bishop was to be expelled from his monastery, no pilgrim was to be detained from the performance of pilgrimage, no Christian churches were to be pulled down for the building of mosques. Christian women married to Muslims were to enjoy their own religion. In case of the repair of churches the Muslims were to help the Christians.

Charter to the Christians

Treaty of Hudaybiah

Long six years had elapsed, the Muslims had left Makkah for the sake of their religion and since then they had not the chance to perform the pil-

grimage and even visit their own country. After the battle of the Ditch the Muslims became very eager to visit their hearths and homes. The Prophet realised the strong desire of their hearts and announced his decision to visit Makkah. In the sixth year of the Hijrah (628 A.D.) he started for Makkah with 1,400 companions to perform the pilgrimage. It was the month of Dhul Qa'da when war was unlawful throughout Arabia. But the Quraysh did not want that Muhammad (Sm.) would enter into Makkah and perform the pilgrimage. So when they were informed of the approach of the Prophet, they came hurriedly to oppose his advancement. Thus, being opposed the Prophet took a different route and halted at a place named Hudaybiah, nine miles off from Makkah, and called a council of leading men to let them know his real intention. But the Quraysh were determined not to allow the Prophet and his followers to enter into Makkah. They informed the Prophet that he should go back that year and in the following year he might come when they would leave the city to him for three days. He then despatched Uthman as messenger to inform the Qurayshite leaders that he had no other intention except the performance of pilgrimage. But they were still adamant in their determination. At that time a rumour was afloat that Uthman was murdered by the Quraysh. This caused a great commotion in the Muslim camp. The Prophet sat under a tree and asked his followers to offer the oath of allegiance called *Bay'at Ridwan* to him. They all submitted to it, declaring their resolve to fight to the bitter end for the cause of Islam. Fortunately Uthman came back after a few days.

Circumstances leading to the treaty of Hudaybiah

The Quraysh became afraid and at last agreed to come to terms with the Muslims. A treaty was concluded known as the Treaty of Hudaybiah between the Quraysh and the Prophet. It was decided in the treaty that war would be suspended for ten years. Whoever wished to join Muhammad (Sm.) or enter into treaty with him, should have the liberty to do so and likewise, those who wished to join the Quraysh or enter into treaty with them, were quite

Terms of the treaty

at liberty to do so. If anybody went over to Muhammad (Sm.) without the permission of his guardian he should be sent back to his guardian but should any of the followers of Muhammad (Sm.) return to the Quraysh he should not be sent back. Muhammad (Sm.) should retire that year without entering the city. In the coming year Muhammad (Sm.) might visit Makkah with his followers only for three days during which the Quraysh should retire and leave the city to him and his followers. But they might not enter it with any weapons, save those of the travellers.

Importance of the treaty

The treaty of Hudaybiah was a great victory for Islam. The terms in the treaty show the greatness of the Prophet and the superiority of his cause. Though the treaty seemed outwardly humiliating on the part of the Muslims, it gave Muhammad (Sm.) great advantages. His political status as an independent power was acknowledged by the treaty. Moreover, the ten years' truce gave time and opportunity for Islam to expand and to force its claims upon the conviction of the Quraysh, while conquest—political and spiritual—might follow on every other side. As a result of this treaty, a great number of Muslims joined the faith of Muhammad (Sm.). Zahri, the biographer of Muhammad (Sm.) says, "There was no man of sense or judgement among the idolaters who was not led thereby to join Islam". Great warriors like Khalid bin Walid and Amr bin A's embraced Islam after the treaty of Hudaybiah. In this connection Ibn Hisham says that at Hudaybiah the Prophet had fourteen hundred followers with him but two years later in the attack on Makkah he was followed by ten thousand Muslims.

A great victory for Islam

Embassies sent abroad

As the Prophet felt secure of his position, he despatched embassies to the different rulers of Arabia to invite them to accept Islam. Many of the rulers came under the banner of Islam but the king of Persia insulted the envoy. Another messenger sent to a Christian prince of Damascus was mercilessly murdered.

Conquest of Khaybar

On his way back from Hudaybiah in the 7th year of the Hijrah, the Prophet was informed of the rebellion of the Jews of Khaybar. Since the expulsion of the Jews from Madinah they had been living at Khaybar and doing harm to the Muslims in every possible way. On several occasions they raided the pastures of the Muslims in the vicinity of Madinah and ran away with their cattle. In order to punish them the Prophet marched with an army of 1600 strong, including 200 horsemen against the Jews and attacked them all on a sudden. A number of forts fell into the hands of Muslims in quick succession and "after a heavy contest the strong fortress of al-Qamus, where the Jews had posted themselves, was captured". The Jews being helpless, begged his pardon. The Prophet not only excused the life-long enemies but also returned their land and properties with free practice of religion on payment of a fixed land-tax. Such an example is rare in the history of the world.

Capture of al-Qamus

Relation between the Prophet and the Jaws

On his coming to Madinah, the Prophet gave a Charter to the Jews in which civil and religious rights were granted to them. The Jews gave assurance and guarantee that they would not do any harm to the Muslims. Moreover, they would help the Muslims in case they were attacked by anybody.

Charter to the Jews by the Prophet

Before the Prophet's coming to Madinah the Jews of Madinah had been informed in their Book of the coming of a Prophet, and when Muhammad (Sm.) came in their midst they recognized in him the promised Prophet. But the Jews did not keep their words. In the rising power of Islam they saw a menace to their commercial and economic prosperity. They soon stood up against Islam. They first tried to bring disruption between the main tribes of Madinah, *viz.*, the Aws and the Khadraj playing one against the other. Thus within a short time they incurred the displeasure of the Muslims by their contacts with the Quraysh of Makkah. Dur-

Enmity of the Jews

ing the time of the battle of Badr their moral support was against the Muslims. They did not help the Muslims according to the condition of the Charter. And just after the battle of Badr, Qab, the leader of the Jews openly propagated against the Muslims going personally over to Makkah. He maintained a secret communication with Abu Sufyan of Makkah. He even tried to murder the Prophet.

The Banu Qainuka

Among the three tribes of the Jews, *viz.*, the Banu Qainuka, Banu Nadir and Banu Qurayzah, the Banu Qainuka were famous for their warfare and riches. They had no agricultural lands but they carried on business of goldsmith and banking. They were the first to break the treaty. In this connection Ibn Hisham says, "Banu Qainuka was the first tribe of the Jews who broke the treaty that was signed by them and the Prophet and they fought against the Muslims in between the period of the battles of Badr and Uhud". They insulted a Muslim woman who had gone to the shop of a Qainuka goldsmith for buying some ornaments, but no bloodshed was caused due to the patience of the Muslims. Attempts were made by the Prophet to bring the Jews to terms, but it was in vain. Thereupon a siege was enforced against the Banu Qainuka, the result of which was the expulsion of the Jews from Madinah. In the third year of the Hijrah, Qab the leader of the Jews, was executed for his seditious activities against Madinah and the Muslims.

Expulsion of the Banu Qainuka from Madinah

Qab, the leader executed

The Banu Nadir

In the 4th year of the Hijrah the Banu Nadir tribe of the Jews plotted to murder the Prophet and at the instigation of the Qurayshites, they were preparing to rise against the Muslims. The Prophet at first sent Muhammad bin Maslama, a leader of the Aus tribe with an ultimatum that they were to leave Madinah within ten days. It was also communicated to them that they were to receive half of the produce of their lands. The Jews rejected these terms scornfully and shut themselves up in their stronghold. At this the Prophet led an army against them and laid sieze to their fort. After

a siege of two weeks the Jews were banished from Madinah.

The Banu Qurayzah

The Banu Qurayzah was the third and last clan of the Jews on whom the serious consequences of treachery and betrayal fell. During the battle of Uhud they played treachery against the Muslims but afterwards promised and guaranteed good behaviour towards the Muslims. So they were exempted from banishment, when Banu Nadir was exiled. But soon their guarantee and promise proved futile. They openly joined the Qurayshites against the Muslims and thus hastened the war of the Ditch. At the time of the siege of Madinah they revolted inside the city against the Muslims, caused murder and bloodshed and endangered the safety of the city. But the Muslims brought the situation under control and the greatest disaster impending on them was thus arrested. The Jews openly sided with the Qurayshites against the Muslims and played an important role in the battle of the Ditch.

The Banu Qurayzah punished and banished

Just after the battle of the Ditch was over, the Banu Qurayzah was called upon to leave the city, but on their refusal the Prophet besieged settlement of the Jews. At last they surrendered to him and sought the arbitration of Sa'd bin Mua'dh, one of their former allies. The Prophet accepted their prayer and handed over their case of arbitration to their own man. In pursuance of Sa'd's award three to four hundred able-bodied men fit for military activities were executed and the rest were expelled to Syria. Had the Jews left their case in the hands of the Prophet, he would probably have given them the same punishment *i.e.,* banishment as he gave to the other two tribes. The conduct of the Jews amounted to treason of the worst type, which if successful, would have meant the wholesale massacre of Muslims and so they deserved the punishment meted out to them. Yet the Prophet did his best to conciliate the Jews, but every time they stabbed the Muslims in the back. "And what they got, they got at the hand of a judge of their own choice, who gave his verdict according to their own Jews law".

Most of the Jews, being expelled from Madinah, took shelter at Khaybar, near the border-line of Syria. Here the Jews began to plot in co-operation with the Bedouin tribes to invade Madinah. They looted some Muslim caravans, murdered some Muslims and plundered their houses and properties even near the surrounding villages of Madinah. In the 7th year of the Hijrah, the fortress of Khaybar was besieged and captured by the Muslims. The inhabitants of the place were allowed to live there as before by contributing a share of their produces to the Central Government. But the Jews did not refrain altogether from enmity towards the Muslims and the Prophet. Once again they plotted to murder the Prophet by poisoning but fortunately the Prophet was saved. This time also mercy was shown to the Jews as a community. Only the culprit Zainab was condemned to death. They continued to cherish evil designs against the Muslims up to the reign of the second Khalifah 'Umar, when they were advised to leave Syria *en block*. The whole of Arabia was then freed from the Jews.

Plot of murdering the Prophet

The Fulfilled Pilgrimage

The month at last came around when Muhammad (Sm.) according to the treaty of Hudaybiah might visit Makkah and fulfil his long-desired pilgrimage. Besides those who had followed the Prophet in the unsuccessful pilgrimage, many others accompanied him this time. When the Quraysh were apprised of Muhammad's (Sm.) approach, they according to the agreement, evacuated the city in a body. Muhammad (Sm.) entered the city of Makkah with his followers and performed the pilgrimage. After three days the Muslims retired to Madinah.

Battle of Mutah

After his return from pilgrimage Muhammad (Sm.) despatched a party of 50 men to the Banu Salem for the propagation of Islam but most of them were slain. Soon after this incident another party of 15 men was sent to Dhat Atla on the border of

Murder of Muslims at Dhat Atla

Syria. They asked the people to embrace Islam. A shower of arrows was the decisive answer. All of them were killed except one who escaped to tell the harrowing tale of their fate. Muhammad (Sm.) was aggrieved at this and planned an expedition to avenge it.

Murder of a messenger at Mutah by Shurahbil was the immediate cause of the war

Just at this very moment, another important incident took place for which the Prophet was forced to invade the Roman territory. A messenger was murdered at Mutah by the Christian chieftain named Shurahbil, while the former was on his way with a despatch from Muhammad (Sm.) to the Ghasanid prince at Masrah. Such an act is always against the International peace. The Prophet, placing the banner in the hands of his adopted son Zayd, bade him march to the spot where his messenger had been slain. Both the armies of Muhammad (Sm.) and Shurahbil met at this place and a fierce fight was fought. Zayd bin Harith, Jafr bin Abu Talib and Abdullah bin Rawaha fell one after another to the ground when Khalid took the standard of Islam and turned the tide of the battle and thereby saved the Muslim force from destruction.

CHAPTER V

THE PROPHET AT MAKKAH

The Conquest of Makkah

The treaty of Hudaybiah allowed the Khuza tribe to declare their adhesion to Muhammad (Sm.) and the Banu Bakr tribe to the Quraysh. But when the truce of Hudaybiah had been nearly two years in force, the Banu Bakr tribe, in co-operation with a party of the Quraysh, attacked the Khuza by night and slew several of them. A deputation of forty men from the injured tribe approached the Prophet for help and Muhammad (Sm.) was compelled to take up their cause for political and religious reasons. Thus the long expected opportunity came at last.

Treaty of Hudaybiah violated by the Quraysh

The Prophet first sent a peace mission to the Quraysh with the proposals that either (a) they were to pay proper indemnity to the injured Khuza tribe, or (b) to cut off all connections with the Banu Bakr tribe, or (c) to declare the treaty of Hudaybiah null and void. The Quraysh accepted the last proposal. The messenger came back and informed the Prophet of all about it. The Prophet understood that there was no other alternative but to wage war against the Quraysh. He resolved on an immediate attack upon his native city. Abu Sufyan then realised his mistake in rejecting the peace-mission and despatched a messenger to the Prophet for maintaining the compact of peace. But the Prophet, without any further delay, ordered his followers to march on Makkah. On January 1, 630 A.D. he advanced upon Makkah with an army of 10,000 men and it was the largest force Madinah had ever seen.

Peace mission sent by the Prophet rejected

Finding himself unable to oppose the Muslims, Abu Sufyan with two other companions came out from Makkah to see the fire on the height above the camp of the Prophet but he had not to go far when he was arrested and brought to the presence

of Muhammad (Sm.) who pardoned his life-long enemy. He then accepted Islam.

Muhammad (Sm.) entered into his native city

The Prophet entered into the city of his birth without any opposition and planted the great banner of Islam at the door of his tent. The rebellious city now lay at the feet of the abused, rejected and exiled Prophet.

Conquest of Makkah was without parallel in the history of the world

The European historians have admitted that "through all the annals of conquest there has been no triumphant entry like unto this one". No conquest was made without blood-shed and no forgiveness was shown like this one to the vanquished in the history of the world. The Prophet and his followers had been oppressed and persecuted in Makkah for long thirteen years and the oppression had ultimately compelled them to migrate to Madinah. But when they entered into Makkah, they forgave every injury inflicted on them and 'a general amnesty was extended to the Makkans irrespective of their past record of crimes.' The bitterest enemy of Islam and of the Prophet was pardoned and every sympathy was shown to them. Reconciliation rather than retaliation formed the part of the Prophet's policy during this time. Such an example of greatness is rare in the history of the world.

The conquest of Makkah opened a new era in Islam. It practically decided the struggle for supremacy in Arabia and the Prophet was elevated to a paramount position over the whole peninsula. With his entry to Makkah, truth came and falsehood vanished.

Battle of Hunayan

Muhammad (Sm.) won the field

After the conquest of Makkah, the Prophet had to fight with the Hawazin tribe of Makkah. They began to assemble against the Prophet when he had been at Makkah and thereby cut short his stay there. Muhammad (Sm.) ordered his followers to proceed and the army of Muhammad (Sm.) arrived near the entrance of the valley of Hunayan where both the armies met in a battle. The Prophet with great difficulty won the field and forced the enemy to flight. Just after this, he laid siege to Taif.

Campaign of Tabuk

In the 9th year of the Hijrah, the Roman Emperor Heraclius began to prepare himself to invade Madinah. He had a covetous eye on the Muslim land from the dawn of Islam. On knowing this, the Prophet with an army of forty thousand reached Tabuk. Heraclius got frightened at the sight of this vast army of Muhammad (Sm.) Thinking it impossible to cope with such a vast army he stopped the invasion of Madinah. After a short stay at Tabuk the Prophet with his party returned to Madinah. This was the last campaign undertaken during his life-time.

With the advent of Muhammad (Sm.) at Tabuk Heraclius stopped to proceed

On his return from Tabuk a large number of deputations from far and near came to Muhammad (Sm.) to offer their allegiance to him. Tribe after tribe the Arabs embraced Islam and increased the number of the Muslims. "Arabia, which had hitherto never bowed to the will of one man seemed now inclined to be dominated by Muhammad (Sm.) and be incorporated into his new scheme. Its heathenism was yielding to a nobler faith and a higher morality".*

The Year of Deputations

The Farewell Pilgrimage

In the 10th year of the Hijrah the Prophet felt that his mission was complete and understanding the end of his life near, he determined to make a farewell pilgrimage to Makkah. On the 23rd of February, 632 A.D. he started for Makkah with a large number of Muslims. During this time all his wives accompanied him. The Prophet had taken one hundred animals to sacrifice at Mina.

Started for Makkah in 632 A. D.

When Muhammad (Sm.) reached Dhul Hulaifa, he encamped and passed the night there. The next morning, he had all his followers put on the pilgrim's garb (*Ihram*). In this garb all people stood before their Lord as equals.

On the 11th day, the Prophet entered the city of Makkah. As soon as he reached there, he

*P.K. Hitti, *History of the Arabs.*

hastened to the Ka'bah and made seven circuits of the House of God. Then the Prophet prayed at the station of Abraham, after which he went out to make seven runs between the hills of Safa and Marwa. By the command of Muhammad (Sm.) all those who had no presents to offer shaved their heads and were free from the restriction of *Ihram* for the time being.

The Sermon on the Mount Arafat

On the 8th of Zil-Hajj the Prophet left Makkah for Mina and passed the night there. After morning prayers, he rode the camel, Caswa and proceeded to Arafat in the company of his followers. Before completing all the rites of the pilgrimage, he addressed the assembled multitude from the top of the Jabal-ul-Arafat. The speeches which he delivered on this occasion are still fresh in the mind of every Muslim.

"O people! listen to my words; for I do not know whether I shall be in your midst after this year. Remember that you shall have to appear before your Lord who will demand from you an account of all your actions".

"O people! you have rights over your wives and your wives have rights over you......Treat your wives with kindness. Verily, you have taken them on the security of Allah and made them lawful unto you by the words of Allah. And feed your slaves as you feed yourselves and clothe your slaves as you clothe yourselves. If they commit a fault which you are unwilling to forgive, then sell them, for they are the servants of Allah and are not to be harshly treated".

"O people! listen to my words and remember that all Muslims are brothers unto one another. As you are one brotherhood, you will not take your brother's belongings which he will not give you out of goodwill. Guard yourself from committing injustice".

"Let him that is present tell it unto him that is absent".

With these words the Prophet finished his address when a revelation came to him.

"This day have I perfected for you your faith and completed My blessing upon you, and have accepted for you al-Islam as religion".—Al-Quran.

The Prophet immediately recited this verse to all present. He left Arafat about evening and passed the night at Muzdalfa where he said his evening and night prayers together. In the morning he alighted at Masha'ril Haram and went on to Mina and passed the Jamarat (stone-throwing station) on his way. He then sacrificed sixty-three camels one for each year of his life and sacrificed the rest of the hundred camels which the Prophet had brought from Madinah. After this, he shaved his head and the Hajj was thus completed. In this Farewell Sermon he pointed out in brief the duties and responsibilities of every Muslim towards each other. On the basis of these teachings, the later history of Islam has been moulded. Women got a unique position in the society and the status of slaves was raised to an unparalleled degree. Islam teaches us no distinction between master and servant. It establishes the fact that a slave of to-day may be a king of to-morrow provided that he has got the requisite qualification. The history of the so-called Slave Dynasty of Indo-Pakistan is a clear proof of this teaching.

Completion of Hajj

Ethical value of the Sermon

Two months after his return from the farewell pilgrimage, Muhammad (Sm.) gave order for an expedition to the Syrian frontier. He appointed Usamah, son of Zayd, as the commander for the expedition. But he could not see his Syrian conquest complete. He fell ill in the 10th year of the Hijrah and on the fifth day of his illness he went to the house of A'ishah where he breathed his last and was buried on the 8th June, 632 A.D. Thus ended the brilliant and glorious career of the greatest man of Arabia, nay of the whole world.

Expedition to Syrian frontier

Death of the Prophet

Character of the Prophet

Of all the prophets of the globe, Hazrat Muhammad (Sm.) is the only personage every minutest detail of whose life is thoroughly known to the

world. He was a beloved orphan, a devoted husband, and affectionate father and a sincere friend. He was also a successful businessman, a far-sighted reformer, a brave warrior, a skillful general, an efficient administrator, an impartial judge, a great statesman and what not. In all these roles he played his part with exemplary ability, honesty and integrity. It can be side about him that he left nothing untouched and touched nothing which he did not rectify and improve.

He touched every department of human life

When the whole world was groaning under oppression and injustice, he came to this earth as a saviour of the oppressed humanity. Within a short time of twenty-three years he transformed the barbarous and impious Arabians into a civilised and religious nation and lifted up his people from the death of moral and spiritual degradation to a high conception of God, of morality and of justice. He banished all tribal factions and brought the whole of Arabia into one homogeneous unity. Friends and foes, Muslims and non-Muslims were all alike to him and in the eye of his law. Justice, equality and truth were his motto. He was a constant friend of the poor and the helpless, the weak and the oppressed. Unlike his predecessors he shared the joys and sorrows of human life. He never sought revenge. Moreover, he took delight in forgiving and in showing mercy even to his arch enemies. In these respects he was unique in the whole history of mankind and perhaps the world has never seen his like.

Saviour of the oppressed humanity

Justice and equality were his motto

The nobility of soul and purity of heart, austerity of conduct, refinement of feeling and stern devotion to duty were the distinguishing traits of Muhammad's (Sm.) character. 'Modesty and kindness, patience and generosity pervaded his conduct and riveted the affections of all around him'. With the bereaved and afflicted he sympathised tenderly. He shared his food even in times of scarcity with others and was eager to see the comfort of every one around him. He was most humane to his inferiors. Anas, his servant said, "I served the Prophet for ten years but he never said so much as 'Uff' to me".

Modesty and generosity pervaded his conduct

"To liberate man, to unite man, to educate man, in a word, to humanise man was the sole mission of his life". He devoted his whole life to the realization of this great mission. He fought for his people, died for his people and would rise up again for his people.

Sacrificed his life for the good of his people

Simplicity and sincerity, truthfulness and honesty were the part and parcel of the Prophet's character. From a poor orphan boy he rose to the position of a mighty king but he never led the life of a king. He had no arms, no standing army, no bodyguard, no palace, no fixed revenue, yet he was a king. "He was Caesar and Pope in one, but he was Caesar without the legions of Caesar and Pope without the pretension of Pope". Ruler of a vast empire he met the lowest of his subjects on terms of perfect equality. He had to help his wives in their household duties, tend his own cattle, mend his clothes, tie up the goats and even cobble his sandals. When a mosque was being built at Madinah, he worked like an ordinary labourer carrying bricks on his head. He also took part in the digging of the trench during the Battle of the Ditch. He thus enhanced the dignity of labour and thereby established his ideal position in the hearts of men. He was never cowed down by the difficulties which he had to face in his encounter with the Quraysh. He stood firm in the teeth of all dangers and obstacles. He was the best exemplar to any man for any profession.

Simplicity and truthfulness

King without kingly pretension

He enhanced the dignity of labour

As a Reformer

The Prophet of Islam was the greatest reformer the world has ever produced. Before his advent, Arabia, nay the whole of the known world, was steeped in vice, superstition and barbarism. Social inequality, degraded womanhood, slavery, drunkenness, debauchery, gambling, rapacity, blood thirstiness and such other heinous vices were prevalent among the Arabs. Never was the people so low as the Arabs were, never was a nation so disorganised as the Arabs were, nowhere was idolatry so deep-rooted as in Arabia, nowhere on the globe was so

dark a spot as Arabia. No Prophet before Hazrat Muhammad (Sm.) seems to have thought of tackling these horrible problems. He ruthlessly attacked them one after another till they were gone.

Political

The tribal feuds and raids made Arabia a land of constant unrest. Political disunity prevailed all over the peninsula. The Prophet brought about the union of all the warring tribes and thereby welded the ever-quarrelling Arab tribes into a mighty nation. He brought the Arabs under a single government established in Madinah. The people were given equal voice in the determination of the policy of the government. The Prophet framed a systematic code and ensured peace and prosperity in the country.

…ious

The Arabs were equally corrupt in the field of religious life. They were idol-worshippers and were steeped in every kind of superstition . They divided their gods into male and female. There were 360 idols in the Ka'bah. The Arabs used to worship them till they were banished by the Holy Prophet. Muhammad (Sm.) inspired the idol-worshippers with the idea of one God. They began to forget these deities and worship in the name of one God. Within a brief span of about twenty-three years he transformed the impious Arabs into a religious nation.

Economic

The Prophet was a great socialist. He found that the people were being exploited economically by a section of people who practised usury. He made it 'haram' (forbidden) and introduced the system of *Zakat*, *Sadqah* and *Fitr* in the society. The distribution of wealth in the society dealt a death blow to the capitalism. He also encouraged the people to turn their attention to trade and agriculture. These contributed to the building of national economy.

Social

Of all the reforms initiated by the Prophet of Islam the removal of social inequality was the most important and far-reaching in consequences. He could not find any reason for any distinction between man and man on account of a mere accident of birth in a particular family or particular country. He broke down all artificial barriers which society

had set up to fortify privileges of wealth, work or colour. "All human beings," he declared, "were equal and the highest rank was his who was the most obedient to Allah and most useful to mankind". He thus established a worldwide brotherhood, which welded high and low, rich and poor, white and black into one fraternity. "All does not look at your lineage or face", says the Prophet, "but He looks into hearts....he among you that is most favoured of Allah is the one that is most pious". The aim of Hazrat Muhammad (Sm.) in this respect was to bring the whole of humanity on one common platform as one class, one community and one nation having the same ideals and sharing the equal privileges.

Removal of social inequality

The Prophet took steps to abolish the slavery system, which had been in vogue among the Arabs. Slavery was also prevalent among the Greeks, the Romans, the Jews and the Christians who treated the slaves most inhumanly possessing the power of life and death over them. The Christians adopted slavery as a recognised institution and nothing was done for the welfare of the slaves. It was Hazrat Muhammad (Sm.) who did all that was possible to raise the status of the slaves. He emphatically declared that there was no service more acceptable to God than the emancipation of slaves. He purchased the slaves to set them free and advised his followers to treat them with kindness and justice.

Abolition of slavery

Another beneficial reform effected by Hazrat Muhammad (Sm.) was the improvement of the condition of the females. No religion before Islam did anything for amelioration of women. They were looked upon with bitter contempt and treated as chattels in society. Nowhere in the world did they get the treatment they were entitled to as men's partners in life. Even among the Athenians, the most cultured nation of antiquity, the wife was the slave of every caprice and whim of her husband. She was marketable and transferable to others on the sweet will of the head of the family. She was deprived of all shares in the property of her father as well as of her husband.

Position of women

Islam gave women such rights and privileges as they had never enjoyed before. The Quran declares, "Women shall have the same rights over men as men have over them". She was placed on an equal footing with man in the exercise of all legal powers and functions. In the matter of inheritance and individual right of property the position of a Muslim woman is far better than that of a woman professing any other religion. The Prophet of the desert was greatly moved by the miserable condition of half the human race. He enforced respect for woman as one of the essential teachings of his creed. He said, "Paradise is under the feet of the mother and the woman is sovereign in the house of her husband". He also said, "The best of you is he who treats his wife best". He gave women the fullest liberty and liberated them from the bondage of the males by allowing them to choose their husbands and to enjoy their share of their fathers' and deceased husbands' properties. The killing of the daughters was stopped for ever. Women were no more a subject of oppression and injustice of their cruel husbands. The Prophet wiped out the age-long vices, such as drinking, gambling, blood-thirstiness, etc., from the soil of Arabia. The Arabs believed in evil spirits, giants and fairies. He set them free from the shackles of all superstitions. Thus Muhammad (Sm.) brought a thorough change over the social order of Arabia and was rightly called the greatest revolutionary of his age.

Woman placed on an equal footing with man

The Prophet as a Nation-builder

The Prophet was not only a social reformer but also a builder of a mighty nation. It was he who first attempted to build up a nation by reconciling the followers of rival creeds ; it was he who thought of establishing an empire upon the goodwill and co-operation of all sections of people—irrespective of caste and creed and it was he who first saw his effort crowned with success. He founded the Republic at Madinah, united the heterogeneous elements into one homogeneous whole and formed a Shari'at, a code of law, that governed all the tribes without any distinction of class and parentage.

Reconciliation of different creeds

The Charter which he gave to the world after his arrival at Madinah granted the security of life, property and religion of both Muslims and non-Muslims. He was the first and foremost man who brought a permanent peace between all the conflicting religions of the world. He made no social discrimination in extending his patronage and bore no ill-will to the former Prophets. He asked his people to put faith in all the great religious personalities of the world. Never did any Prophet before him preach to his followers to believe in the Prophets of other religions.

Security of life, property and religion of other faiths granted

There was no unity in Arabia at the advent of the Prophet. The peninsula was divided into several tribes and these tribes used to fight one another for their selfish interest. When disorder and unrest were the order of the day, Muhammad (Sm.) came in their midst. He realised the position of Arabia and devoted his time and brain to the welfare of the Arabs. The absence of unity and the continued internal strife had made Arabia defenceless and opened thereby the gates to the enemy. Hence unity was essential and the Prophet without further delay brought unity among the various warring tribes of Arabia. He formed a compact Muslim brotherhood of the different warring tribes. In order to achieve permanent peace among the different communities he went so far as to prevent his followers to abuse even idols and other objects of worship.

No distinction of other Prophets allowed

Unity among the various warring tribes

The Prophet of Islam encouraged inter-marriage by marrying himself women of other religions after conversion. He was born to reconcile people of various religions and create a bracing atmosphere in which the Arab nationality might thrive like an organic growth. Not a single section of the people in Arabia was kept aloof from his Government. The land, which had just before been a field of struggle and strife, was turned under him into a land of peace and prosperity.

Inter-marriage encouraged

CHAPTER VI

ADMINISTRATION UNDER THE PROPHET

Introduction

Hazrat Muhammad (Sm.) was not only a religious preacher, a soldier, a statesman but also a great administrator. He presided over the Commonwealth of Islam for ten years (622-32 A.D.). "The work done within that short period will always remain as one of the most wonderful achievements recorded in history".* The achievements which he had shown in the organisation of the State and in the foundation of an empire are really commendable.

The Sovereign

The sovereign power of the Islamic State lies in the hands of Allah who revealed His Will to the Prophet through the Quran. The Laws of Allah as enjoined in the Quran was binding on all Muslims including the Prophet, the Head of the Islamic State. In matters on which the Quran was silent, the decision of the Prophet was regarded as final. In such matters the Prophet was the sovereign. He combined in his person the dual functions of prophethood and sovereignty. But although his authority was supreme, the Prophet usually consulted his chief Companions on all matters of importance.

Power of the Prophet

On his migration to Madinah the Prophet, at first, built a mosque there. This mosque known as the Prophet's mosque (Masjidun-Nabawi) became the office of the Islamic State. It served as the prayer house, the office and the court of the Prophet. He led the congregational prayer in the mosque as *Imam* and conducted all the business of the State in it. He had to carry on a great deal of correspondence. Letters and messengers had to be despatched to the foreign rulers and tribes from

Mosques as the prayer house, the office and the court of the Prophet

* Ameer Ali, *The Spirit of Islam*.

there. The Prophet used to execute treaties and receive foreign embassies and tribal deputations in the court of the mosque and from there orders had to be issued to the Governors and tax-collectors. The mosque was the court of the Prophet where he used to hear cases and settle disputes. His officials and writers used to work in the mosque. In fact, the mosque was his Secretariat. During the life-time of the Prophet no office was built. The Prophet's Secretariat

The Provinces

After unifying the country, the Prophet Muhammad (Sm.) divided it into several provinces on the basis of past history and geographical position. The provinces were Madinah, Makkah, Tayma, Janad, Yaman, Uman, Najran, Bahrayan and Hadramawt. Madinah was the Capital of the whole Islamic State and the administration of these provinces was under the direct control of the Prophet. There was one Governor in each province. The Provincial Governor was called *Wali.* He was appointed by the Prophet and was responsible to him for his works. He had to perform the same functions within his area as the Prophet used to do in Madinah, except those in connection with the prophetic works. He was the Imam of the congregational prayer, the commander-in-chief, the judge and the administrator. Besides the Governors the Prophet appointed *Amils* (collectors) over each tribal area to collect *Zakat* (poor-tax) and *Sadqah* (voluntary alms).* The Prophet himself acted as the Qazi (judge) of Madinah. The judges of other provinces were either appointed directly by him or the Governors were directed to appoint persons selected by him.

Division of Arabia into Provinces

Wali

Amil

Qazi

The Revenue System

There was no central authority in the pre-Islamic days. So, nobody knew anything about the income and expenditure of the Government. It was the Prophet who first established a Central Government in Arabia. He was the first who instituted a public treasury in Madinah. During the days of the

Sources of revenue

* *At-Tabari*

Prophet the Islamic State had five sources of revenue, namely, (1) *Zakat* (poor-tax), and *Sadqah* (voluntary alms), (2) Jizya (capitation-tax), (3) *Kharaj* (land-tax), (4) *Ghanimah* (spoils of war) and (5) *Al-Fay* (State lands).

Zakat

In order of importance Zakat has been given the second place in the Quran. It is compulsory (*Farz*) for all well-to-do Muslims. Zakat was levied on different forms of properties. It was levied on (a) animals, *i.e.*, camel, cattle and other domestic quadrupeds, (b) grains, fruits, dates, etc., (c) gold and silver and (d) merchandise.

Ushr

A certain minimum of property (*an-nisab*) was laid down which would make one liable to pay Zakat. As for example, gold or silver below the value of 200 dirhams was free from this tax. 'The Zakat on land produce was collected at 10%, if the land was watered by a stream or rain'. This tax on land was called *Ushr*. A person had to pay Zakat on his land, when the yield from the land exceeded five ass-loads. In the case of merchandise and even gold and silver a Zakat of 2½% was levied.

Jizya

Jizya was levied on the non-Muslims in lieu of military service and for the protection of their lives and properties. The Muslims used to return the *Jizya* in case of their failure to protect the lives and properties of the non-Muslims. In the days of the Prophet every male member capable of paying the Zakat was required to pay only one *dinar* per year. This tax was not new. Before Hazrat Muhammad (Sm.) it was prevalent in Persia under the name of *gezit* and in Rome under the name of *tributrem capitis*.

Kharaj

Non-Muslims had to pay *Kharaj* (land-tax) for possessing land. The institution of Kharaj which was prevalent among the Persians and the Romans, first came into being in Arabia after the conquest of Khaybar by the Muslims. The Prophet fixed half of the produce of their land as *Kharaj*.

Weapons, horses and other movable properties were included in the *Khums* or *Ghanimah*. These articles when left by the unbelievers in the battlefield were taken by the Muslims. Four-fifths of the

booty were distributed among the Muslim soldiers and the remaining one-fifth was deposited with the treasury. The latter portion of the booty was used 'according to the instructions of the Quran for the support of the Prophet's relatives, the orphans, the needy and way-farers and for the general good of the Muslim community'. Ghanimah

The word *al-Fay'* was generally applied to the lands in the conquered territories which came under the possession of the State. There were certain crown lands under the Prophet and the income of these lands was utilized for the general good of the Muslim Community. Al-Fay

The Army

The Prophet was the Commander-in-Chief of the Muslim army. He took part in 26 or 27 battles and expeditions. But he himself led the Muslim forces in all important battles and campaigns like the battles of Badr, Uhud and Hunayn and the Conquest of Makkah. The smaller expeditions were led by a military commander appointed by him. There was no regular army. When there was necessity of sending military expedition, summons were issued to the allied tribes and the Muslims in general to assemble for the purpose. At first the Muslim forces were only an assemblage of small bands but during the later years of the Prophet's life they were turned into a vast army. In the first battle of Islam (*i.e.* the battle of Badr) the Muslim army consisted of only 313 soldiers but in the Tabuk expedition (last campaign undertaken by the Prophet) thirty thousand soldiers had taken part. There was strict discipline among the soldiers and every one of them had to maintain high standard of morality. Breach of discipline was subject to rigorous punishment. Commander-in-Chief of the army Discipline

Education System

Though the Prophet was an illiterate, he 'was an ardent advocate of the pursuit of knowledge and education'. He always encouraged the Muslims to acquire knowledge. To encourage education he declared, "The ink of a learned man is purer than the Encouragement of education by the Prophet

blood of a martyr". After his migration to Madinah, educational institutions were established there under his initiative. Some of the Quraysh conversant with the art of reading and writing were arrested by the Muslims in the battle of Badr, and they were released on condition that each of them would teach writing and grammar to ten Muslim children. Thereafter literacy and education began to spread rapidly among the Madinites. Madinah became the centre of religion and education. Nine mosque-schools were established in Madinah and of these, the mosque-school of Ka'bah was the most important. The Prophet used to go there to talk and discuss with the students. The women were also taught along with men. The Prophet used to say that 'even the slave-girls must be educated and then set free'. In each "Mohalla" of the city primary schools were established for the education of little children. When Islam was gaining ground all over Arabia, the Prophet arranged to send *mu'allim* or teacher to teach the Holy Quran to the Bedouin tribes.

Centre of education in Madinah

Schools in each 'Mahalla'

CHAPTER VII

ABU BAKR

(11—13 A.H.|632—634 A.D.)

Early life

Abu Bakr was born in 573 A.D. in a noble and respectable family of Makkah. His name was Abdullah. Abu Bakr was his surname (Kunya) before he embraced Islam. After his conversion to Islam, he received the title of *Siddique* or Truthful. From his boyhood he was an emblem of purity and sincerity, and for his nobleness of character everybody loved him. His heart melted at the sight of sorrows and sufferings of others. He tried his level best to help the poor and the needy, the distressed and the down-trodden.

His title of Siddique

Abu Bakr had a special attraction for Muhammad (Sm.) and when the latter invited men to embrace Islam, he was the first of the male adults to respond to his call. His whole life was dedicated to the sacred cause of Muhammad (Sm.). Many slaves who were persecuted and tortured by their masters because of the acceptance of Islam were purchased and set free by Abu Bakr. He left no stone unturned to spread the faith of Muhammad (Sm.). He had to suffer a lot of troubles in the cause of Islam. His service to the cause of Islam endeared him all the more to the Prophet, who was so much pleased with him that during his life-time he gave him permission to lead the prayer. At the time of Muhammad's (Sm.) flight to Madinah Abu Bakr accompanied him and stood by his side all the while at Madinah. He placed all his wealth at the disposal of Muhammad (Sm.) when the latter wanted money for the construction of a Mosque at Madinah and for the Tabuk expedition. He took part in the battles of Badr, Uhud and Ditch. He was also present at the treaty of

Conversion to Islam and services to it before his accession.

Hudaybiah and the battle of Hunayn. All this time he followed the Prophet like a shadow.

Contest in election

The Prophet did not nominate his successor. So, after his death the Muslim world was thrown into confusion. The Muslims were divided into two camps—the *Ansar* and the *Muhajirun*. Each was trying to raise its own people to the vacant post. The unity of Islam was at stake. The Ansar of Madinah had assembled in the council hall to choose a ruler from amongst themselves. They had fixed their choice on Sa'd bin Ubayda, the leader of the Khazraj. At this critical juncture of Islam, Abu Bakr, 'Umar and Abu Ubayda hastened to the council hall.

Abu Bakr in a calm attitude said that so far as service to the cause of Islam was concerned, there could be no two opinions about the Ansar. But the people of Arabia would acknowledge no master but from amongst the Quraysh. "Then", cried they, "Let there be one chief from amongst you and one from amongst us". "Away with you", exclaimed 'Umar, "Two cannot stand together". At that time Abu Bakr asked the people to select either 'Umar or Abu Obayda as the Khalifah. But both of them said, "No, we cannot give preference to ourselves over you in this matter". When the situation was going to be out of control, 'Umar took hold of Abu Bakr's hand and swore allegiance to him. After 'Umar and Abu Ubayda the Ansar came forward in batches to swear allegiance to Abu Bakr. So, homage was paid from all quarters to Abu Bakr. He was saluted as the Khalifah (Caliph) or the successor of the Prophet. Thus the first trouble was averted and the solidarity of Islam was maintained.

Abu Bakr elected Khalifah

The election of Abu Bakr settled the important problem of succession to the headship in Islam. Among the Arabs the chieftaincy of a tribe was not hereditary but elective, and their election was made on the basis of seniority and efficiency. After the election was over, Abu Bakr rose and said, "I am not the best among you; I need all your advice and all

your help. To tell the truth to a person commissioned to rule is a faithful allegiance; to conceal it is treason. In my sight the powerful and the weak are alike and to both I wish to render justice. As I obey Allah and His Prophet, obey me; if I neglect the laws of Allah and the Prophet I have no more right to your obedience".

Speech of Abu Bakr

The inaugural speech of Abu Bakr contains the very principles of democratic government. It points out that the Khalifah would not be an autocrat. He must govern the country according to the laws of the *Shari'at* and be responsible to the people for his actions.

His accession

On becoming the Khalifah Abu Bakr was confronted with many problems. The appearance of false prophets in the various parts of Arabia, the apostasy movement among the various tribes of Arabia and the refusal of a strong section of people to pay *Zakat* were a challenge to the newly established State. An Arab historian says, "The Arabs were on all sides rising in rebellion. Apostasy and disaffection raised their heads; Christians and Jews began to stretch out their necks and the faithful were as a flock of sheep without a shepherd—their Prophet gone, their number few, their foes a multitude". But Abu Bakr had the courage to face the situation.

Condition of Arabia on his accession

The first task of Abu Bakr, on his accession to the Khilafat, was to fulfil the desire of his master. Just before his death, the Prophet had given orders for an expedition to the Syrian border. When Usamah, the leader of the expedition was about to start, the news of the Prophet's illness reached his ears and he had to postpone the departure of his army. Abu Bakr directed that the Prophet's order must be carried out and ordered the commander to proceed. It was a most critical time when he ordered Usamah to proceed to Syria. The spread of apostasy and rebellious activities of the Jews and the Christians began to pour into Madinah before the

Usamah's army to Syria despatched

army had set out for Syria. In the circumstances, the Companions of the Khalifah approached him to withdraw his orders. But Abu Bakr replied, "Who am I to withhold the army that the Prophet of God himself ordered to proceed". "Come whatever may", he further said, "Madinah may stand or fall, the Caliphate may live or die, the Prophet's word must be fulfilled". At last the army set out. Within a few days Usamah came back with a glorious triumph from Syria.

False Prophets

The success of the Prophet's mission fired many a man with ambition. Towards the close of his life, several pretenders arose in different parts of the country. The news of the Prophet's death rekindled the revolt started by the false prophets.

Aswad Ansi

Of these false prophets, Aswad Ansi or the Veiled prophet was the first to rise in Yaman. He was the leader of the Ansi tribe. He collected a vast number of soldiers in co-operation with the neighbouring chieftains and stood in open revolt against Islam.

Musaylimah

Musaylimah who came of the tribe of Banu Hanifa in Central Arabia, rose in revolt in Yamama and laid claim to the prophetic office. He came to Madinah with the deputation of his people. But on his return home, he began his preaching by laying claim to prophethood. His tribe as they did not like to follow the "Prophet of the Quraysh" accepted him as their prophet.

Tulayha

Tulayha who came of the tribe of Banu Asad in Northern Arabia was a wealthy chief and a great warrior. He stood up in open revolt against Islam just after the demise of the Prophet.

Sajah, a prophetess

Sajah, a Christian woman also claimed to be a prophetess. She came of the tribe of Banu Yarbu in Central Asia. She secured the support of some of her tribes. But she had not the courage to face the Muslim army. She fell in love with Musaylimah, another pretender and after a stay of three days with him she went back to her people.

Apostasy Movement

"The short Khilafat of Abu Bakr was mostly occupied with the so-called Ridda (apostasy) wars", says Prof. Hitti. As soon as the news of the Prophet's death was noised abroad, a section of people raised the standard of rebellion against the Islamic polity of Madinah and renounced or apostatised Islam. The movement led by these people was known as the Apostasy Movement. While the false prophets made their own tribes renounce Islam, some other Arab tribes apostatised it on other grounds. The following are the causes which led the unruly tribes to rise in revolt against Islam:

Ascendency of Madinah

Causes. The ascendency of Madinah became an eye-sore to the Makkans who did not want the supremacy of the sister city. So long as the strong personality of the Prophet was there, they remained in sullen silence. But the demise of the Prophet gave them an opportunity to overthrow the influence of the Madinites, and the national characteristics of the Arabs which had been kept in check by the Prophet, began to raise their heads. Secondly, the tribes of Arabia obeyed the order of their leaders and followed their action blindly even at the advent of Islam. So, when their leaders became Muslims, they followed them in good faith. But as time went on, the wave of democracy was running high throughout the peninsula. As a result, all individuals of the tribe refused to follow blindly the action of their leaders. Thirdly, a thorough change was brought by the Prophet of Islam over the social, political and religious conditions of Arabia. The tribes of Arabia were not accustomed to these and hence they protested against these changes by rising in open rebellion. Fourthly, many of the Arab tribes thought the prophetic office to be profitable and so they persuaded the Arabs to support them with a view to fulfilling their object. These chiefs gave false promise to the people and inspired them to stand up against the Muslims. Fifthly, the people had just joined the fold of Islam when the Prophet had passed away. The people who could not get much time and opportunity to go into the inner

Results of democracy

Reaction against the changes

Fascination for the Prophetic office

Lack of true faith

spirit of Islam were ignorant of its true worth and spirit. And hence they relapsed into their tribal creeds and once more challenged the authority of Islam. Lastly, the strict rules of morality enforced by Islam and the Arabs' unwillingness to pay the poor-tax (*zakat*) led the people of different centres under different leaders to rise against Islam.

Strict rules of morality enforced by Islam

Abu Bakr and the Apostasy Movement

Abu Bakr viewed the Apostasy Movement with great alarm. "The Arabs, throughout the peninsula", says W. Muir, "were relapsing into apostasy". But he did not lose heart. He faced the situation courageously. Without any delay he launched a campaign against this movement. Within a year the sway of Islam was re-established throughout the peninsula.

Abu Bakr collected the troops of Madinah and divided them into eleven battalions. He placed each of the battalions under the command of an experienced commander and sent each into the eleven different parts of Arabia. He instructed the commanders first to invite the revolting tribes to Islam but if they failed to comply, they were to be attacked. Some of the tribes submitted to Islam without fighting, while others remained adamant. So, wars were waged against them. Khalid bin Walid was sent to march first against Tulayha. He soon proved himself worthy of the task entrusted to him. He defeated Tulayha in the battle of Buzaka. After the battle of Buzaka, many other rebellious tribes including Banu 'Asad submitted to Islam.

Commanders sent in different directions to suppress the movement

Battle of Buzaka

The false prophetess Sajah entered Arabia with the intention to invade Madinah. She secured the support of some of her tribes to a war against the Khalifah. Khalid marched against her but she had not the courage to meet the Muslim army in the open field. She turned against her rival prophet, Musaylimah who ultimately won her over through matrimonial alliance. After a stay of three days with Musaylimah, Sajah went back to her original home in Mesopotemia.

Musaylimah was the most powerful of the pretenders to the prophetic office. Abu Bakr sent Ikrima and Shurahbil against him. But they failed to subdue Musaylimah and the Khalifa then sent Khalid bin Walid against the false prophet of Yamama. Khalid met Musaylimah and defeated him in a battle near Yamama in 633 A.D. The enemies, being defeated took shelter in a walled garden but the garden was turned into a shamble, for which it earned the name of the 'Garden of Death'. Thousands of Banu Hanifa including Musaylimah himself were killed in the 'Garden of Death'. With the battle of Yamama, the campaign against the apostates came to an end.

Battle of Yamama

Of the four pretenders, Aswad Ansi and Musaylimah were defeated and killed and the rest, Tulayha and Sajah ultimately embraced Islam. Thus within a year all the expeditions were crowned with success. Abu Bakr with the help of the commanders crushed all the forces of disorder and apostasy. He showed wonderful courage and ability in suppressing the movement. Regarding his services during this time W. Muir says, "But for Abu Bakr, Islam would have melted away in compromise with the Bedouin tribes or likelier still have perished in the throes of birth".

As a result of the suppression of the apostates, the solidarity of Islam was preserved and the victories over the rebel tribes paved the way for the advance of Islam. The success of the Muslims in these campaigns gave them new hope and encouragement to fight against the Byzantines and the Sasanians. The technique of warfare used and the forces collected in these campaigns were utilised in their future wars with the Byzantine and the Sasanian powers.

Results of the war of apostasy

That the Apostasy Movement "affected the whole of Arabia is not borne out historically". Those who embraced Islam and became Muslims some good time before the death of the Prophet and were well-grounded in the teachings and spirit of the faith 'never wavered in their allegiance to it.' Though

The Apostasy Movement left no influence on the history of Makkah

their devotion was put to severe tests, they never hesitated to bear the brunt of any trouble and hardship in support of the faith. Makkah was perfectly calm and quiet at that time. There was not a single case of apostasy and not a single finger was raised against the authority of Islam. The Arabs who accepted Islam only orally or pretended to do so could not appreciate the true spirit of Islam. They did apostatise, no doubt, but it is not historically true that the whole of Arabia renounced Islam. There were still many people who were strict to the faith, but their connection was cut off from Madinah due to the temporary ascendency of the pretenders. They were neither apostates nor the confederates of the rebels. though owing to the pressure of the latter they could not openly side with the Central Government.

Many remained in silence due to the pressure of rebels

The war which Abu Bakr declared against the rebels has been described by many historians as the war of apostasy. But this view has not been supported by Mr. Beckar in his "Cambridge Medieval History' as the people who raised the standard of rebellion never embraced Islam in heart. They simply feared the towering personality of the Prophet. So, the question of apostatising Islam does not arise here and hence it cannot be regarded, in the estimation of Mr. Beckar, as the war of apostasy.

Beckar's view about the war of apostasy

With the death of the Prophet the people refused to pay *Zakat*. When the Zakat system was first introduced, some were mortified because of this encroachment on their personal liberty and encouraged by the disturbance all over Arabia, they stopped paying the poor-tax. Abu Bakr was particularly strict on this point. He resolved to suppress this no-tax movement at all cost. 'Ali, Zubayr and Talha were sent to subdue the rebels. Unable to resist the onslaught, the rebels took to flight and thus Islam was saved for the time being and Zakat began to flow from home and abroad.

Refusal to pay Zakat

When the rebels were subdued and Islam was re-established, Khalid bin Walid was fitted out for external expedition. Shortly after the Prophet's demise Mundhir, the Muslim Governor of Bahrayn died. The death of this man gave rise to disorder in the pro-

vince. There was dispute between the tribe of Banu Abul Qays and the tribe of Banu Bakr. The former sought the help of the Muslims and the latter asked help from Persia. When the help came from all sides, a battle ensued between the Muslims and the Persians in which the latter were completely defeated and the rebellion was finally crippled and crushed.

Bahrayn rebellion crushed

Insurrections at Amman and Mahra were also suppressed and crushed. Then rebellion broke out at Hadramawt under the leadership of Ashath bin Qays. The Muslim army marched on Hadramawt and defeated the enemy, and the leader was taken prisoner. The province of Yaman was also brought under Muslim subjugation.

Peace at Hadramawt and Yaman restored

Thus, within a short time all the forces of disorder and revolt were crushed. Having set the house in order, Abu Bakr turned his attention towards the Persian and Syrian frontiers. In the rebellion of Bahrayn the Persians helped the rebels and thereby incurred the displeasure of the Muslims. 'It was the Persians who by their act of hostility invited the attention of the Muslims to take precaution in the frontier'. In 633 A.D. Abu Bakr ordered Khalid bin Walid to proceed to the border of the empire with an army of 10,000 men. On his arrival there he sent a letter to Hurmuz, Commander of the Persian forces, inviting him either to accept Islam or pay tribute or be ready for battle. Hurmuz accepted the third alternative. The first battle between the Muslims and the Persians took place at a place named Hafir, some 50 miles to the south of Uballah. This battle is known as the Battle of the Chains, "from the fact that the Persian soldiers fastened themselves to one another by means of chains". The Persians were defeated and their commander was killed. After this some small skirmishes took place. At last the Persian forces were driven to Mesopotemia to the east of the river. Hira was also besieged and the Christian government of the place soon surrendered and entered into a treaty with the Muslims, agreeing to pay tribute to Arabia. The tribute taken from the Christians of Hira was termed *Jizya*. The non-

Persian expedition

Battle of the Chains

Jizya

Muslims had to pay this tax in lieu of their military service in the field.

Conquest of Anbar and Ain-at-Tamr

After the conquest of Hira, Khalid advanced northwards till he reached Anbar, a place on the bank of the Euphrates. Anbar was captured. Ain at-Tamr, which was three stages farther from Anbar was also conquered by the Muslims.

Causes of the Syrian expedition

Murder of the Prophet's messenger at Mutah

Economically Syria was necessary

During the time of the Prophet, the Roman Emperor, Heraclius, received the Muslim envoy with great honour but afterwards he became enemy of the Muslims. When the first Khalifah found that the Roman Emperor began to conspire against him in co-operation with the Bedouins of the Syrian frontier, he decided to save the frontier from the Roman attack. Besides, the Christian chieftain named Shurahbil murdered the messenger of the Prophet at Mutah in violation of the International rules of peace while he was going to the prince of Basrah. In order to avenge the murder of the Muslim envoy Syrian expedition was undertaken. Over and above, Syria was economically necessary to Arabia. From time immemorial Arabia used to do business transaction with Syria. The very existence of Arabia depended on its trade with Syria and hence the conquest of Syria was essential to the Muslims. Abu Bakr sent Khalid bin Walid at the head of an army of 40,000 to the Syrian frontier. The Khalifah advised the General not to attack the enemy but to repulse the attacks made on him. Both the armies met at Ajnadan. The Muslims with great difficulty won the field. Heraclius fled to Antioch and the victorious General marched on Damascus and laid siege to it.

Battle of Ajnadan

Election of 'Umar

Death of Abu Bakr

The news of the victory at Ajnadan reached just at the time when Abu Bakr was confined to bed. When the disease took a serious turn he sent for the prominent Muslims and consulted them regarding a suitable successor to the Khilafat. All eyes turned to 'Umar. He first consulted Abdur Rahman bin Auf and Uthman and asked the opinions of other important Muslims. They supported 'Umar for the exalted office. After a fortnight's illness Abu Bakr died on

Tuesday, the 22nd Jamadi II, 13 A.H./23rd August, 634 A.D.

Estimate of Abu Bakr

Abu Bakr took the office of Khilafat at the most critical and crucial moment of Islamic history. Disunity among the Muslims, rising of the false prophets and rebellions in the peninsula threatened the existence of the infant State of Islam and disturbed the peace of the empire. He brought unity among the Muslims, crushed the power of the false prophets and put an end to rebellions at home and vanquished the invaders abroad. He thus laid secure the foundation of Islam. In consideration of the difficulties arising out of the death of the Prophet and the services rendered by him to the cause of Islam at that critical moment, Abu Bakr may rightly be called the saviour of Islam. He not only saved Islam from disruption but "made it a world-religion by diverting the attention of the warring tribes from internal conflict to conquest and glory in the lands of Persia and of the Byzantine Empire". His calm judgement and quick sagacity coupled with a gentle and compassionate heart, were of incalculable service to the faith of Islam.

Saviour of Islam

Abu Bakr was the constant companion of our beloved Prophet. He followed the faith of Muhammad (Sm.) in the teeth of bitter opposition and was ready to undergo any sort of trouble and hardship for the cause of Islam. The secret of his strength was his faith in Muhammad (Sm.). "Call me not the Khalifah of the Lord", says Abu Bakr, "I am but the Khalifah of the Prophet of the Lord". It was Abu Bakr who first tried to collect the verses of the Holy Quran into one volume. It was he who placed all his wealth at the disposal of the Nation. He had a very sympathetic heart for the poor and the needy. In order to help the distressed and relieve the destitute, he used to walk in the street at night. But at the same time 'he was armed with an iron determination and an unshakable belief in his faith.' He devoted his energy to the administration of the new born

Faith in Muhammad (Sm.)

Character

State and to the good of his subjects. His unswerving adherence to the new faith, his fidelity to the principles of Islam and his simplicity of life were the chief features of his character. He was the true embodiment of the spirit of Islam. Diligent, wise, tactful and impartial, Abu Bakr occupied a unique place in the history of Islam. Thus it can be said that "his reign was short, but after Muhammad (Sm.) himself there is none to whom the Faith is more beholden".*

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* Sir W. Muir, *The Caliphate, Its Rise, Decline and Fall.*

CHAPTER VIII

'UMAR

(13—24 A.H./634—644 A.D.)

Early life

'Umar was born in 513 A.D. in a distinguished Quraysh family of the Addiya clan. Abu Hafs was his surname, while he received the title of *Faruq* after his acceptance of Islam. In his boyhood he was a famous wrestler and orator. He was one of the few people who during the advent of Islam knew reading and writing. Business was his chief occupation. He was an arch enemy of the Prophet before embracing Islam. Inspired by Abu Sufyan, one day he was going to cut off the head of Muhammad (Sm.) with an open sword. While on the way he was informed of the conversion of his sister and brother-in-law to Islam, he became angry with them and wanted to punish them, but the sweet words of the Holy Quran which they recited to him softened his mind. Being imbued with the new spiritual thought, he ran hurriedly to the Prophet and embraced Islam in the sixth year of the Call. His conversion to Islam was of immense value to Muhammad (Sm.) and his mission.

Enmity to Muhammad (Sm.)

Conversion to Islam

His services to Islam before his accession

During the first emigration to Abyssinia, which took place before his conversion, 'Umar could not play any part; but on the occasion of the flight to Madinah he accompanied a band of twenty to Madinah and helped the Prophet there both in fortune and adversity. He took part in the battles of Badr and Uhud. In the battle of the Ditch when the Muslims were besieged within the town of Madinah, 'Umar displayed splendid feats of bravery. He was also present at the Treaty of Hudaybiah. He was not willing to accept this treaty as it seemed to him a most humiliating one on the part of the Mus-

lims. But at last 'Umar had to submit to the will of the Prophet who consoled him with a divine message. He also participated in the battle of Khaybar. In the eighth year of the Hijrah he took part in the march on Makkah. He kept the ground when the Muslims army took to flight from the battle of Hunayn. 'Umar placed half of his life-long savings at the disposal of the Prophet on the occasion of the Tabuq expedition as contribution towards the war fund. After the demise of the Prophet he accompanied Abu Bakr to the council hall where the people of Madinah had assembled to select their leader. When the decision was arrived at, he was the first to swear allegiance to Abu Bakr and throughout his reign he was a constant friend of Abu Bakr in weal and woe.

rt played 'Umar in battles the ophet

'After the death of Abu Bakr, 'Umar took the reins of government in his own hand and pursued the frontier policy of his predecessor with his characteristic zeal and vigour. Within a short period he brought the mighty empires of Persia and Rome under the banner of Islam.

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Expansion of Islam under 'Umar

Before entering into the details of conquest, we should discuss the causes which brought the Muslims into conflict with the Persians and ultimately led them to the conquest of Persia. The animosities between the Muslims and the Persians began to grow due to several reasons.

Causes of the conquest of Persia. The Persians never cherished in their hearts the good of the Muslims and that was why they left no stone unturned to crush Islam in its bud. When the Prophet of Islam sent an envoy to the court of Persia, the Persian king, Chosroes II, known in Persian history as Khushraw Parwiz, insulted the envoy and thereby incurred the displeasure of the Muslims. The enmity of the Persians is further revealed in the rebellion of Bahrayn during the time of Abu Bakr when they helped the enemy of the Muslims. Thus the Persians proved dangerous to the State and the Muslims had to be cautious against them.

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From the geographical point of view Iraq, a province of the then Persian empire, formed the natural part of Arabia. Hence it was essential to the Arabs. Besides, the Arab tribes who lived on the border of Iraq and Chaldea helped their kinsmen in Arabia to rise against Islam. So, for the safety and defence of Islam, the Muslims were compelled to take up sword against the border tribes.

Geographical position and border confli

The economic factor was not less important in deciding the fate of Persia. Iraq is a land of immense wealth due to the flow of the Euphrates and the Tigris over the surface of the province. Being a barren land, Arabia depended on the province of Iraq for her trade. But the Persians did not allow Islamised Arabia to carry on trade with them. So, the economic necessity drove the Muslims to come into conflict with the Persians.

Economic necessity

Battle of Namarraq. During the Khilafat of Abu Bakr, the Muslims under Muthanna and Khalid bin Walid conquered a part of the Sasanid Persia which was called the Kingdom of Hira. At the loss of Hira the Persians became furious and they were trying to recover it from the hands of the Muslims. The Persian King sent Rustam, a famous General with a large army. Khalid bin Walid had already left for Syria and so Muthanna was left alone in the Persian frontier. In view of the growing pressure of the Persians Muthanna appealed to the new Khalifah for reinforcements. 'Umar sent an army towards Persia under the command of Abu Ubayda. A battle took place at a place called Namarraq in which the Persians were defeated and Hira was re-conquered.

Hira re-conquered

Battle of Jasr. The defeat of the Persians in the battle of Namarraq enkindled their national pride. They again met the Muslims on the other bank of the Euphrates under the command of Bahman. Abu Ubayda, against the advice of Muthanna, crossed the river and gave battle to the Persians. The Muslims fell one after another till 3,000 remained out of an army of 9,000. Abu Ubayda lost

Defeat of the Muslims

his life in the struggle. This battle is generally known in the history as the battle of Jasr or the Bridge.

Battle of Buwaib. 'Umar was mortified at the news of this disaster and began to raise a fresh levy for the sake of national prestige. Many Muslims and Christians responded to his call and rallied round the standard of Islam. Both the armies met at a place named Buwaib, a few miles from Kufa. The Persians were defeated after a hard contest and began to flee in utter confusion. But finding no other way, they returned to the charge and perished in large number on the field. Their leader, Mahran was slain in this battle.

'eat of the sians

Battle of Qadisiya. The Persian could not forget the crushing defeat inflicted on them in the field of Buwaib and now they began to prepare themselves against the Muslims. When 'Umar was apprised of this he declared *Jihad* all over the land. Sa'd bin Abi Waqqas was chosen for the chief command as Muthanna was no more in this land of living. He was sent with instructions to encamp at Qadisiya and to send envoys to the court of Persia with the message of Islam before opening hostilities. Accordingly, envoys were sent to the court of Persia with the message of Islam but the Persian king Yazdigard insulted the envoys and turned them out of the court. This ill-treatment from the Persian king hastened the war. The Persian soldiers were sent against the Muslims under the command of their greatest hero Rustam who was asked at the outset to accept Islam and conclude a treaty with the Muslims. Rustam boastfully refused to comply with their request and wanted to smash the whole of Arabia to pieces. The following day the Persian army advanced and Sa'd being unwell directed the operations from his sick-bed. The battle that followed at Qadisiya was hotly contested. It lasted for three days. Though the Persians fought gallantly, yet they were defeated and their famous General Rustam was killed while he was running away from the battle field.

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Persians ated and r. commander killed

With the death of Rustam the Persian troops took to flight. The battle of Qadisiya was a decisive one in the history of Islam as well as of the world. It completely broke down the strength of Persia and secured for Islam a footing ground in Persia.

Results of the battle of Qadisiya

Capture of Madain. After a few months, Sa'd with the permission of the Khalifah, marched against the capital Madain and occupied it. Thus the whole of the territory between the Euphrates and the Tigris came under the possession of the Muslims.

Battle of Jalula. The Persian king took refuge in Hulwan, about a hundred miles to the north of Madain. He once more ordered the Persian forces to advance and a part of his army occupied Jalula. Sa'd with the Khalifah's permission sent a strong army under Qaka to meet the Persians. The siege continued for eight days when the Persians were defeated. Hulwan was captured and the Muslims strongly garrisoned the place.

After this a peace was concluded with the Persians and no fighting took place for a few months. But the Persians broke the treaty in 638 A.D. and the Muslims were compelled to wage war against them. The last great battle was fought in 642 A.D. at Nihawand in which the Persians were defeated and their power was completely shattered. The great army of Yazdigard was smashed to pieces. Yazdigard fled to Ispahan then to Kirman and from there to Balkh. Thus the whole of Persia came under the sway of Islam.

The whole of Persia conquered

Causes of hostility with the Byzantines. The relation between the Muslims and the Byzantine Empire (the Eastern Roman Empire consisting of Syria, Palestine and Egypt was called the Byzantine Empire) was very cordial at the dawn of Islam. When the Muslim envoy was sent to the court of the Roman emperor, Heraclius, during the life-time of the Prophet, he received the envoy with great honour. But afterwards the relation began to cool

Relation during the time of the Prophet

down. The Christian prince of Banu Ghassan of Syria murdered the envoy of the Prophet at Mutah, while he was going to the prince of Basrah. The Syrian expedition was undertaken in order to avenge the murder of the Muslim envoy. Thus the hostility between the Muslims and the Byzantines began to increase.

Hostility of the Romans

During the time of Abu Bakr the relationship was not improved due to certain reasons. Heraclius, the Roman emperor, incurred the displeasure of the Khalifah by instigating the Bedouins against the Muslims. And the result was the battle of Ajnadah.

Border conflict was one of the causes of hostility

Just after the demise of the Prophet the Arab tribes who lived on the border of Syria and Palestine used to help their kinsmen in Arabia. Their frequent raids on the Muslim territory brought immense trouble and misery to the people of Arabia. As a result, the relation between the Muslims and the Byzantines became straitened.

Economic problem and strategic position of the Byzantime Empire widened the gulf of relationship

There were other causes which widened the gulf of relationship. Arabia is a land of desert and hence the inhabitants of this place had to seek their fortune outside Arabia. On the other hand, the Byzantine Empire was famous for its richness and better living and so the Muslims, in order to solve their economic problem, turned their eyes towards the Byzantine Empire. Besides, the strategic position of the Byzantine Empire was such that it was necessary for the safety and defence of Islam. All these brought the Muslims into conflict with the Byzantine Empire. But in spite of this the relation of the Muslims with the Romans was not always uncordial. After the defeat of the Romans in the field of Yarmuk, the relationship began to resume. When Jerusalem was besieged, the inhabitants of this place made a treaty with the Khalifah. By the Treaty of Jerusalem old relationship was restored. After that, the relationship between the Muslims and the Byzantines was one of constant hostility. But as soon as the Muslims conquered a country they adopted a policy of conciliation.

Relation ship restored after the treaty of Jerusalem

When the Byzantine Empire came under the sway of Islam, they not only made friendship with the conquered people but also made every effort to improve their conditions. The Byzantines were treated with kindness and justice, and they had never enjoyed such a period of peace and tranquillity as under the Muslims.

Conciliatory policy of the Muslims

Conquest of Syria. When Abu Bakr was in his death-bed, the Muslims had defeated the Romans on the Syrian frontier. After that, Khalid bin Walid annexed Damascus, Ardan and Hims one after another to the empire of Islam.

Capture of Damascus, Ardan and Hims

At the fall of these three important cities, the Roman emperor, Heraclius became furious and sent a vast army against the Muslims. The Muslim army rallied at Yarmuk under the leadership of Abu Ubayda. They first wanted to avoid war but it was thrusted upon them by the Romans. In the battle of Yarmuk, which took place in July, 634 A.D. the Romans were defeated, and all the Syrian towns surrendered one by one. When the emperor Heraclius heard of this discomfiture, he left for Constantinople.

Battle of Yarmuk

The battle of Yarmuk was a turning point in the history of Syria. In this battle the power of the Romans was curbed and crushed. Some of the people joined the faith of Islam, but those who refused to join were asked to pay *Jizya*. Peace was concluded with those who neither embraced Islam nor paid any Jizya on condition that, if necessary, they would fight for the Muslims.

Results of the battle of Yarmuk

Capitulation of Jerusalem. After the fall of Yarmuk the Muslims laid siege to Jerusalem. The people of Jerusalem offered to capitulate on condition that the Khalifah should come in person and sign the treaty. 'Umar in consultation with the prominent members responded to their request. The treaty was drawn and signed by the Khalifah. The treaty "gave the inhabitants full protection of life, of property, of churches and of crosses. Their churches shall not be used as dwelling houses nor shall

Treaty of Jerusalem

they be dismantled nor shall their compounds be in any way damaged. Islam will not be forced on them nor shall they be in any way molested. The people of Jerusalem shall pay the Jizya as the people of other towns do. They must turn out the Greeks but whoever of the Greeks leave the town, his life and property shall be protected till he should reach a place of safety. And whoever should wish to go away with the Greeks, their life and property, churches and crosses, shall be protected. The terms of the treaty will be observed even by the next generation".

Conquest of Jazira. In 17 A.H./638 A.D. the Roman emperor made another attempt to regain Syria at the instigation of the people of Jazira. The Arabs did not want territorial extension but they were fighting for the protection of Arabia. When this object was achieved, they stopped fighting. But the enemies would not let them rest. The people of Jazira took the field and opened the gates of war to the invaders. The Muslim force under the leadership of Abu Ubayda fell upon the enemies and the enemies were once more routed. Thus the whole of Syria was conquered by the Muslims.

Khalid bin Walid

It would not be out of place to dwell upon important matters regarding the services of Khalid bin Walid and his subsequent removal from the command. Bold, fierce, dashing and courageous Khalid occupies a unique position in the history of heroism. During the battle of Uhud he fought on the side of the Quraysh and defeated the Muslims for the first time. On becoming Muslim, Khalid devoted his whole life to the cause of Islam. He saved the Muslim army in the battle of Mutah from the impending disaster and brought glory to Islam. It was under his leadership that the Muslims were able to restore peace in the peninsula by suppressing the false prophets. The glory of the conquests of Iraq and Syria was also due to Khalid bin Walid. For bravery and courage he is known in the history of Islam as the "Sword of Allah".

Services of Khalid bin Walid

The man who has done so much for Islam was removed from the command in 17 A.H. by 'Umar I. It is said that Khalid gave an award of 10,000 dinars to a poet. 'Umar disliked this extravagance and asked for an explanation which was refused by Khalid. Khalid had given the money out of his own purse. There were some other reasons for his removal. Khalid had been very severe on the battlefields against the enemies. 'Umar did not like this and he found in Abu Ubayda a man of mild disposition. Regarding the removal of Khalid from power W. Muir says, "He (Umar) had deposed Khalid from his government, not because of tyranny or fraud, but because he deemed it needful to remove stumbling block out of the way of the people, who were tempted to put their trust in an arm of flesh instead of looking alone to the Giver of all Victory". However, the removal of Khalid bin Walid shows that every Muslim whatever rank he occupies is liable to answer for his own conduct.

Removal from the command.

In the same year of the Hijrah, northern Arabia and Syria were visited by a severe famine and pestilence in which many of the best and prominent men fell victim to epidemic. 'Umar personally came to Syria for the relief of the distressed people. He worked like a common labourer during this time and on many occasions he was seen carrying loads of flour on his shoulders for the famine-stricken people.

Famine and pestilence

Conquest of Egypt. Towards the close of 18 A.H./639 A.D., Amr bin A's with the permission of the Khalifah set out from Palestine for Egypt.

The causes of the conquest of Egypt are not far to seek. The strategic position of Egypt, the richness of its grain-producing soil and the enmity of the Roman emperor led the Khalifah to turn his attention to the conquest of Egypt. The Byzantines had been living in Egypt since their expulsion from Syria and Palestine. It was not safe for the Mus-

Causes

Strategic position of

Muslims at any moment. Its capital, Alexandria, was the base of the Byzantine Navy and the door to the rest of the North-African corridor.

Economic factor

The Arabs were not free from financial embarrassment. They had to depend on the mercy of others for the solution of their economic problem. Egypt is a rich country due to the flow of the river Nile over its surface. The river Nile brings plentiful supply of water every year and makes the soil of Egypt fertile. This is why Egypt is called "the gift of the Nile". So, the Muslims in order to improve their lots and to weaken the economic position of the Byzantines felt it necessary to conquer it and the behaviour of the Roman emperor hastened the work. The Roman ruler instigated the people of Jazirah against the Muslims and thought of attacking Syria through Egypt. For these reasons the Khalifah gave permission to Amr bin A's to proceed to Egypt. Amr entered Egypt with 4,000 men by the route of Wadi al-Arish. After attacking some small towns, he laid siege to Fustat. The siege lasted for seven months after which the fort came under the possession of the Muslims.

Fall of Fustat

At the fall of Fustat, the Caesar became furious and sent a vast army to Alexandria. After a hot contest Alexandria was conquered by the Muslims. In 20 A.H./640 A.D., the whole of Egypt came under the sway of the Muslims. After the conquest of Egypt, Amr took measures to improve the condition of the subjects. Agriculture was patronized and taxation was regulated on a fixed and moderate scale. Trade was encouraged and the Egyptian Christians were treated with kindness. The Egyptians had never enjoyed such a period of peace and prosperity before.

Fall of Alexandria

Amr introduced good Govt. in Egypt

It is said that the famous library of Alexandria was burnt to ashes at the instance of 'Umar. The two famous historians, Gibbon and Gior, are of opinion that it was burnt long before the Muslim conquest of the town. Muir says, "it is a later invention".

Library of Alexandria

Results of the Persian and Roman conquests

The conquest of Persia and Rome had far-reaching consequences in the whole history of Islam. The success of the Muslims over the Persians was a success of the Semites over the Aryans. The powers of the two mighty nations were totally crushed, while those of the Muslims began to increase. The conquest of the Roman Empire brought the Muslims in touch with the Mediterranean Sea. They now felt the necessity of building up their Navy. Hence it can be said that the Roman conquest was primarily responsible for the creation of Muslim naval power.

Powers of the mighty nations crushed while those of the Muslims increased

Naval power created

With the conquest of Persia and Rome the Muslims became the masters of the vast dominions. They were now in possession of the heritage of these two resourceful countries. They became economically self-sufficient and when they were free from the economic depression they devoted their time to culture and other affairs. It is also suggested that the unlimited material resources of the two countries served as an encouragement to the Muslims to extend their power up to the Indus. The Muslims had learnt the art of the military technique of the conquered people by coming into contact with them. They adopted it in course of time as their model.

Solution of economic problem

Military technique adopted

The Persians and the Romans had reached the height of glory and power in those days. In the domain of culture and civilization, they remained unrivalled in the history of the world. So, after the conquest of these countries the Muslims came in close touch with the Persian and Hellenistic Civilization. It was the result of this cultural contact that the Muslims in later days played so successfully the important role in the intellectual fields in the world.

Cultural contact

Persian etiquette and social system, Persian manners and customs were all introduced in the Arab society. But the Muslims not only took but also gave many things to the conquered people. They introduced a better form of Government in the conquered countries. The peasants who were

Persian social system and customs introduced

groaning under the burden of taxation under the Persian king, Chosroes, heaved a sigh of relief under the Muslims. Trade and industry, agriculture and commerce received a great impetus in the hands of the Muslims.

Simplicity of the Arab life lost

The conquests of Persia and Rome were not at all an unmixed blessing to the Arabs. The vicious and luxurious life of the conquered people penetrated into the Arab society. As a result the simplicity of Arab life was lost and the Muslims became degenerated. All these pernicious habits paved the way for the future downfall of the Muslims.

Causes of the Muslims' success

Religious zeal of the Arabs

The success of the Muslims over the Persians and the Romans was mainly due to their religious zeal and fervour. They fought for their country, i.e., Islam, with all their means and capacity, and were ready to die for it any moment. To die for Islam was a great privilege to them as they believed that their death for Islam would be rewarded in the next world. Hence they preferred death in the cause of their country to dishonour at the hands of the enemy while the enemy had no such idea regarding their future.

National feeling

The Arabs were also imbued and inspired with the thoughts of a new nationalism which was a great incitement to victory over the enemy. They were united under the banner of Islam to defend their country at the cost of their own life.

Capable generals and better military technique of the Arabs

During this period Arabia produced a galaxy of brilliant soldiers and generals who possessed extraordinary courage and capacity, foresight and military skill. It was under the leadership of these generals that the conquests of the Islamic world were possible. Besides these, the military technique of the Muslims was superior to that of the Romans and the Persians, who had no mastery over the cavalry and camelry.

Decadence of the Persian and Roman Empires

The internal decadence of the two mighty empires were greatly responsible for the success of the Muslims. 'Luxury, corruption and oppression, religious strife and military disaster had impaired their vigour and undermined their strength' even before they came into

conflict with the Arabs. Moreover, the Greeks fought for their power and prestige, while the Muslims fought for their own existence. Their defeat in the field would mean their complete doom and destruction. Hence they fought to the last for one idea—the idea of existence. These are the causes which account for the success of the Muslims against the enemy.

Difference of idealogy

Administration of 'Umar I

'Umar I not only conquered a vast empire during the ten years of his Khilafat but he consolidated it by a great system of administration. As an administrator he remained a model for all great Muslim rulers during the whole of Islamic History. "During the thirty years that the Republic lasted", says Ameer Ali, "the policy derived its character chiefly from 'Umar both during his life-time and after his death". He framed the Constitution of the State on the basis of democracy. The seed of democracy planted by Abu Bakr bore fruit and reached its zenith during his reign. He had two Consultative Bodies. These bodies were called the *Shura* or Council of Advisers. In all important affairs, he sought the help of the Shura. 'Umar emphatically declared, "There can be no Khilafat except by consultation". The position of the Khalifah was just the position of a common subject. 'Umar often used to say, "Verily I am one among you. I do not desire that you should follow anything which arises from my caprice".

Democratic spirit of 'Umar's rule

The Shura

In the interest of the national integrity of the Arabs 'Umar I took steps to make the peninsula a purely Muslim State. In view of the hostility of the non-Muslims he offered option to the Jews of Khaybar and the Christians of Najran to decide whether they would stay in Arabia without interfering in the affairs of the State or migrate to other places on receiving due compensations from the State. They preferred to leave Arabia with the proposed compensation money and the Khalifah gave them all sorts of facilities for migration. The second cardinal point in 'Umar's policy was to maintain the military aris-

Constitutional reforms of 'Umar

tocracy of the Arabs and to achieve this end he did not allow them to hold land in the conquered countries, because of the fact that it would impair the military prowess of the Arab soldiers. He also forbade them to live with the settled people in cities and ordered them to live in military cantonments.

Division of empire

'Umar I was the founder of the political administration of Islam. For the convenience of administration 'Umar divided the empire into provinces and each province was placed under an efficient governor. Makkah, Madinah, Jazirah, Basrah, Kufa, Egypt and Palestine were the main provinces of the empire.

Wali or Governor

The provincial Governor was called the *Wali* or Amir. Wali was not only the ruler of the province but also the military and religious head. He was responsible to the Khalifah for his administration.

Amil

The provinces were again divided into districts and the district officer was called the *Amil*. The Khalifah watched the movement of the officers through the help of the spies.

Special care for agriculture

'Umar took special care of the welfare of agriculture and the agriculturists. He made it a law that no Arab should acquire lands from the natives of the soil in the conquered territories. After a proper survey of the lands the assessment was fixed. Cannals were dug and police force was organised. 'Umar I introduced the Muslim era of Hijrah.

Pension system introduced

He also introduced the system of old-age pension. "The pension system of 'Umar is a spectacle probably without parallel in the world", says W. Muir. For the weak and the disabled, he granted allowances from the public treasury. He founded schools and mosques in different parts of the empire.

Revenue administration

'Umar established a department of finance under the name of Dewan which was in charge of the revenue administration of the Centre as well as the Provinces. The Dewan was to regulate the receipt and disbursement of the revenue of the empire. The sources of the revenue were generally derived from the poll-tax (Jizya), poor-tax (Zakat), land-tax (Kharaj), spoils of war and the Fay' (income from crown lands). Besides these taxes, 'Umar

instituted a few new taxes, namely, al-Ushr or one-tenth of the produce taken from big estates, a commercial tax imposed on foreign non-Muslim merchants and Zakat on horses, exempted during the time of the Prophet and Abu Bakr.

After meeting the expenditure of general administration and warfare the surplus money was distributed among the Muslims and it was determined by three principles, namely, the relationship with the Prophet, priority of conversion to Islam and military service to Islam. On the basis of these principles every Muslim, both male and female, was to receive the amount of pension or stipend and for this a Register was maintained in the Diwan. On the top of this list were the names of the widows and close relations of the Prophet who received 10,000 dirhams each per year. Next came the warriors who fought the battles of Islam. The warriors of Badr received 5,000 dirhams each and those who took part in the battle of Uhud got 4,000. The people who accepted Islam before the conquest of Makkah received 3,000 dirhams a year and so on, till we come to the ordinary soldiers. The ordinary soldiers who joined the great conquests of 'Umar got 500—600 dirhams. Even the slaves, women, newborn children and dependents of the Muslims had shares in the *Bayt al-Mal* or the Public Treasury.

Distribution of surplus money among the Muslims

'Umar entrusted the Qazi with the judicial functions. The Qazi was completely independent of the provincial governor and received a fixed pay for his duties.

Judicial department

The Khalifah maintained a well-disciplined army. He himself was the commander of his army at Madinah. But generally he delegated his authority to his Generals. His army was divided into two classes—cavalry and infantry. He was particularly careful for the welfare of his soldiers. But in case of neglect of duties he inflicted severe punishment on his soldiers. Thus in every sphere of administration he stands unparalleled in the whole history of Islam.

Army

Death of 'Umar

'Umar I, after a glorious rule of ten years and some months, met his death at the hands of a Persian slave named Abu Lulu (Firoz) in the year 23 A.H./643 A.D., while he was saying his prayer in the mosque. "The death of Hazrat Umar", says Ameer Ali, "was a real calamity to Islam". Extremely stern but just 'Umar was especially fitted for the leadership of unruly Arabs. He stood like a bulwark and protected his people against every assault that was made to undermine their strength. With his death, all the forces such as tribalism, immorality of the days of ignorance, centrifugal tendency of Bedouin tribes raised their heads and undermined the unity of the Muslims.

Estimate of 'Umar

Achievements of 'Umar

Hazrat 'Umar was one of those extraordinary personalities in history who not only moulded the destiny of the nation but made history of their own. His brilliant conquests and benevolent administration inaugurated a new era in the history of the world. He had to fight against the Persians and the Romans who were bent upon the destruction of the infant State of Islam. It was due to his dexterity and ability that the mighty empires of Persia and Rome crumbled before the arms of Islam and it was no small credit to him that the whole of Arabia and Egypt came under the influence of the Muslims. It was he who not only consolidated the conquered territories but also gave the empire an efficient system of administration. He may be regarded as the real founder of the political administration of Islam. His enforcement of the *Shariat Law*, organisation of the police force, introduction of census, stipends and the Muslim era of Hijrah, construction of forts on the frontier, establishment of the department of finance, improvement of agriculture and the agriculturists, patronage of female education, etc., testify to his ability as a great ruler and administrator. For the safety of Arabia he asked the Jews of Khaybar and the Christians of Najran to leave the peninsula. The prohibition of purchasing and cultivating lands

by the Arabs in the conquered countries speaks of his genius as a far-sighted statesman. Thus as a conqueror, as an administrator and a statesman, 'Umar I deserved to be ranked as one of the greatest rulers of the world.

Character

Hazrat 'Umar was the best example of ideal character. All the good qualities of a man were combined in him. Simplicity, dutifulness and impartiality were the chief features of his character. Himself a ruler of a vast dominion, 'Umar lived like an ordinary man. It was difficult for a foreign visitor or an unacquainted person to recognise the Khalifah. He had no bodyguard for personal safety nor a magnificent palace for his residence. He was the embodiment of softness and strictness. He was kind and sympathetic to the poor and for them he passed many a sleepless night. He used to roam in the street at night to see the condition of his people and on many occasions he helped them with money and food. During the days of famine he carried sacks of corn on his own shoulder to distribute among the distressed people. But he was very strict in the case of judgement. Nobody was exempted from the laws of justice, even not his own son if he committed any wrong. Nepotism and partiality could not touch his activities. High and low, rich and poor were all equal to him and to his law. When a complaint was brought against the provincial governor, he did not hestitate to dismiss him. In the interest of Islam and the State he selflessly devoted his whole energy, time and brain and for this he will live in the hearts and minds of the Muslims for all time to come.

CHAPTER IX

'UTHMAN

(24—36 A.H./644—656 A.D.)

Early life

'Uthman was born in 573 A.D. in the Quraysh family of Banu Umayya clan. His ancestral pedigree joins that of the Prophet with the fifth ancestor. Before his acceptance of Islam he was known by his surname Abu Amar. He was also known in history as *Dhunnurayn*, for he married two daughters of the Prophet. His father's name was Affan and mother's Arwa. Abu Sufyan, the arch enemy of Islam, belonged to this clan. 'Uhman learnt reading and writing and from his boyhood he was generous and honest. He was one of the few well-to-do men in Arabia. Abu Bakr was his bosom friend.

Born in 573. A.D.

When the Prophet invited men to his religion he was thirty-four years of age. One night 'Uthman dreamt a dream that somebody was calling him, "Wake up, ye sleeping one, Ahmad has appeared in Makkah". His mind was filled with a divine inspiration. He hurriedly ran to the Prophet and embraced Islam. When his uncle Hakam was apprised of his conversion, he began to rebuke him, even chastised him severely but he did not abjure the faith of Muhammad (Sm.)

Conversion to Islam

Emigration to Abyssinia

When the persecution and tortures on the Muslims exceeded all bounds, Muhammad (Sm.) advised his followers to migrate to Abyssinia and on this occasion 'Uthman along with his wife accompanied the emigrants. After a couple of years he came back to Makkah from where he again migrated to Madinah.

His services to Islam

During his stay at Madinah, he took a prominent part in serving the cause of the Muslims. He placed all his wealth at the disposal of the nation and in this respect he was second to Abu Bakr. When the Prophet expressed his desire to dig a well for the Muslims, he fulfilled this desire of the Prophet by spending twenty thousand dirhams for the well. Again, when the Prophet expressed a wish to purchase an adjoining piece of land for the extension of his own mosque, 'Uthman fulfilled his wish too. During the Tubuk campaign, when the Muslims were facing some difficulties due to want of money he contributed ten thousand dinars in cash and one thousand camels. In the battle of Badr he could not take part owing to the illness of his wife Ruqayya. Here he only carried out the order of the Prophet who wanted him to attend on his sick wife. He took part in the battle of Uhud. He also took part in all other battles but he was not present at the treaty of Hudaybiah according to the Prophet's wish. He occupied a prominent position in the affairs of the State during the Khilafat of Abu Bakr and 'Umar. Both of them sought the advice of 'Uthman in the discharge of their duties.

'Uthman's services to Islam before his accession

Election of 'Uthman

When the life of 'Umar was drawing to a close, he left the election for the future successor to the Khilafat to a council consisting of 'Ali, 'Uthman, Sa'd, Talha, Zubayr and Abdur Rahman bin Auf. The services of every one of them were appreciable for the cause of Islam. "But among them there was none standing out in distinct relief from the rest as did Abu Bakr and 'Umar in their respective times". So, it was a difficult question to choose one out of many for the exalted office. During the life time of 'Umar his choice was fixed on Abu Ubaida bin Jarrah for his distinctive features. But he was already dead. The next choice was Abdur Rahman who was not willing to shoulder the great responsibility. After the Khalifah's death, among

the five nominees Talha was not present at Madinah and the choice was left in the hands of Abdur Rahman bin Auf who worked day and night for an amicable settlement. He consulted each one individually as to his opinion. Sa'd would support 'Uthman. Zubayr mentioned both 'Uthman and 'Ali. 'Uthman voted for 'Ali and Ali voted for 'Uthman. Abdur Rahman asked the opinions of other prominent men. At last the majority of votes was in favour of 'Uthman and he was declared as the elected Khalifah. Everybody took the oath of allegiance and when Talha came back, 'Uthman requested him to take the post of Khalifah but he refused and took the oath of fidelity to him. Thus 'Uthman became Khalifah on the votes of the majority.

Five candidates stood for the Khilafat

Conquest in the East

After six months from the demise of 'Umar, the Persian king Yazdigard, who was in exile, again tried to instigate rebellion in the country against the authority of Islam. 'Uthman quelled the rebellion with an iron hand. Thereupon the other Persian kingdoms came under the sway of the Muslims. The chiefs of Hisraf, Kabul, Gazna, Balkh and Turkistan paid homage to the Muslims. Most part of Khurasan such as Nishapur. Tus and Marv fell into the hands of the Muslims in the year 30 A.H./650 A.D. During the reign of 'Uthman peace was not only establishing in the countries but towards the east and the north the frontiers of the Muslim Empire were considerably pushed forward.

Suppression of revolt and the extension of the Muslim Empire

Syria had by this time came entirely under Mu'awiyah. On the death of his brother, 'Umar gave him the government of Damascus. The Caesar of Rome had a covetous eye on this land. In the second year of 'Uthman's Khilafat, Mu'awiyah was threatened by the approach of an army from Asia Minor which he had not the means to oppose. Being helped by the Khalifah, Mu'awiyah defeated the Roman armies. Following up the success they overran Asia Minor. Then the island of Cyprus was

Trouble on Syrian frontier

occupied by the Muslims and the inhabitants of the place agreed to pay the same tribute to the Muslims as they did to the Romans. Cyprus occupied

Conquests in the West

The death of 'Umar gave rise to disorder and confusion in the country. The Persians and the Romans were raising their heads against Islam. They from the beginning were anxious to nip the young State in the bud. In the year 26 A.H./ 646 A.D., the Roman soldiers landed at the port of Alexandria and took possession of the town. Amr bin A's, the Governor, then drove the Romans out and recovered that port. During this time a dispute arose between Amr, the Governor, and Abdullah bin Sa'd, foster-brother of 'Uthman, on certain administrative measures. The former's place was occupied by the latter. In the year 31 A.H./651 A.D., the Roman emperor sent a fleet of 500 vessels to invade Egypt. The Muslims with a fleet under the command of Abdullah met the enemy. A bloody battle was fought in which the Romans were discomfited. Thus the Muslims earned a good reputation even in naval war. The power of the Muslims began to increase both on land and sea. But in spite of their victories the clouds were lowering on the horizon of Khilafat. Expulsion of the Romans · Naval war

Charges against 'Uthman

During the first six years of his reign, 'Uthman ruled with good reputation and "he was more beloved by the Quraysh than 'Umar", says Az-Zuhri. Several victories were won, many golden leaves were added to the history of Islam and the banner of the Crescent fluttered right from Morocco down to Kabul. But it is a strange anomaly that the people who once spoke highly of him, brought several charges afterwards against the innocent Khalifah. If the charges are analysed one by one, it will reveal to the readers that 'Uthman was free from the false accusation brought against him.

Of the charges the appointment of his own relatives to the important posts and the dismissal of the efficient governors were prominent. But on Appointment of relations

clear and impartial examination the accusation will hardly appear to be just and true.

In the first place Mu'awiyah, the Governor of Syria, was a near relation of 'Uthman but this appointment had been made by 'Umar and was simply continued under 'Uthman. Sa'd, the conqueror of Persia, was appointed during the reign of 'Umar but on minor complaints he was replaced by Mughira. But 'Umar expressed a desire at his death-bed that Sa'd must be reinstated and for the fulfilment of his predecessor's desire, 'Uthman reappointed Sa'd to the governorship. But when a dispute arose between Sa'd and Ibn-i-Mas'ud, the treasury officer of Kufa, the former was again dismissed and Walid bin Aqba was appointed in his place. Walid bin Aqba was a near kinsman of 'Uthman no doubt, but his appointment was made in the beginning of his reign when he was free from these charges. It is also clear from the fact that when Walid was accused of drinking liquor, he was not only dismissed but also given the prescribed number of stripes as required by law. If 'Uthman was really actuated by any motive of partiality, he could have ignored this matter easily. After Walid, Sa'd bin 'As became the Governor of Kufa but under him the rowdy elements of Kufa scored a considerable success and he was replaced by Abu Musa Ash'ari in the year 34 A.H./654. D. Abu Musa Ash'ari had no blood-relationship with the Khalifa. This man was appointed governor by 'Umar but when the people of Basrah accused him of partiality for the Quraysh, 'Uthman removed him and in his place appointed a man of their own choice.

Sa'd, conqueror of Persia, appointed by 'Umar

Walid bin Aqba appointed in the beginning of his reign

Abu Musa Ash'ari appointed by Umar

The greatest disturbance was created in Egypt where Abdullah bin Sa'd was appointed in place of Amr bin A's. The former was the foster-brother of the Khalifah no doubt, but his services to the cause of Islam were of great importance. His African triumph over the Roman hordes as well as his creation of a strong navy for the Muslim Empire show that he was a man of genius and daring and 'Uthman was fully right in giving him the appoint-

Troubles in Egypt

ment. In spite of that when the insurgents reached Madinah and demanded his removal, he readily consented and appointed their own nominee Muhammad bin Abu Bakr in Abdullah bin Sa'd's place.

From the above facts it is quite clear that if nepotism and favouritism should have actuated him, he would have turned a deaf ear to the clamour against his relations ; but he not only removed them on public complaints, but also had one of them striped on charge of drinking. It should also be borne in mind that some of the appointments were made during the first years of his reign when his hands were completely clean according to many critics. So, it can be safely said that the charges were absolutely baseless and the character of 'Uthman was perfectly free from the blemishes imputed to him.

Removal of governors not without reasons

Uthman did relieve some of the old governors no doubt, but not without definite reasons. Even 'Umar the Great had to depose heroes like Khalid, Mughira and Sa'd bin Abi Waqqas. He had to take this course in the interest of Islam. But none can doubt even to-day his honesty of motive.

His kindness to his relatives justified

It is further alleged that 'Uthman was extravagant. He gave away money to his relations and squandered the State Treasury. This allegation is quite false. It is well known to all that 'Uthman was the wealthiest merchant in Arabia and that was why he was passed by the name "Ghani". His liberal contributions towards the cause of Islam won him great admiration in the days of the Prophet. A man who placed all his wealth except two camels, in his youthful days at the disposal of the Nation could also be kind to his kinsmen and especially when he had money enough of his own to give and spend. He did not take any allowance from the State Treasury for himself. His speech as quoted by Tabari against such allegations is noted here for the information of the general readers. "When the rein of Government were entrusted to me I was the biggest owner of camels and goats in Arabia. Today I possess neither a goat nor a camel, save the two that are meant for the pilgrimage...It is alleged

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that I love my relations and I give them riches. As regards my love for them it has never induced them to usurp the rights of others. I put upon them the obligations that are due from them. As regards my generosity towards them, I give them, whatever I do, out of my own property. As regards public property, I consider it lawful neither for myself nor for any one else. Even during the times of the Prophet, Abu Bakr and 'Umar I used to give large sums of my own earnings. This I did when I was yet a young man and as such stood in need of money. Now that I have reached the normal limit of my family age and days are coming to a close and I have made over all my possessions to my family, the misguided people say such things of me. I take nothing out of it, so that even what I eat, I eat out of my own earnings."

He did not take anything from the public treasury

The above statement shows that 'Uthman accepted nothing from the public treasury for his personal needs. He gave one-fifth of the booty of battle of Tripoli to Abdullah bin Abi Sarh, because he promised him that in case of victory. But when complaint was made, he asked him to return the same. The mischief-mongers further told that the Khalifah had reserved the State pastures for his own use and had forbidden the public to graze their camels and horses there. It was the duty of the Khalifah to maintain pastures for the upkeep of the war-horses and camels. As these pastures were maintained by the State, the public was prohibited from making free use of these. This was done by 'Umar, and 'Uthman simply followed the order of his predecessor.

To maintain State pastures was the duty of the Khalifah

The gravest charge laid at the door of the Khalifah by the mischief-mongers was the burning of the Holy Quran. As there were no standard copies of the Quran, great disadvantage prevailed all over the Islamic world. 'Uthman thought it desirable to standardize the text of the Quran. To carry out this plan, a committee was appointed under the supervision of which some fresh copies were made and all the unauthentic copies were burnt. This action of the Khalifah was received with great admiration. But afterwards the Khalifah was

To standardize the text of the Quran was the great service rendered by 'Uthman but was misunderstood

thoroughly misunderstood and the enemies raised a hue and cry that the Khalifah had caused the sacred volumes to be burnt.

When complaints were brought against governors, the Khalifah asked the people to attend the following pilgrimage season with their grievances. All the governors met on the occasion but nobody came forward with a grievance to put up. From this, it can be easily understood how false the complaints were. The Khalifah then called a council of the governors to devise ways and means to put an end to this mischief. It was unanimously decided that the Khalifah would deal firmly with the ring leaders and make examples of them. But 'Uthman was a man of meak temperament. He did not want that hundreds of life should be massacred for his personal interest. He even refused to keep bodyguard at the door of his house for his personal safety. In spite of all qualities of head and heart, people misunderstood him and the conspiracy was gaining ground day by day.

Conference of the governors held but nobody came

Causes of revolt

The real causes of the revolt and of the murder of 'Uthman are to be sought elsewhere. Firstly, there were people in the empire who had accepted Islam not for its virtues but for its privileges. When the privileges were denied to them because of their misconduct, they tried to do harm to the Khalifah. Abdullah ibn Saba, a Yemenite Jew who had become Muslim for self-interest, took the leading part in the agitation against 'Uthman. When he was expelled from Basrah, Kufa and Syria successively for his seditious activities he went to Egypt and began to preach against 'Uthman. Many were influenced by his preaching and the power of the rebels thus increased. Several nationalities were also subdued by the sword and they had subsequently accepted Islam. But still they entertained a definite hatred for the Muslims. Taking the advantage of the disturbance they now sided with the rebels. Secondly, the rivalry and jealousy among the Quraysh themselves, namely between the house of

Many displeased when their interest hampered

Preaching of Ibn Saba against 'Uthman

the Hashim and that of the Umayyah, had weakened the power of 'Uthman and constituted one of the main causes of his failure. Before the birth of Muhammad (Sm.) there also existed rivalry between the two dynasties. But under the peaceful reign of 'Uthman the tribal jealousy began to rear its head and when the power of the Umayyads was going to be established, the Hashimites could not tolerate it. The Khalifah granted land in Iraq in place of Makkah to the Quraysh who had left Makkah for Syria. The anti-party began to preach that 'Uthman was showing favour to the Quraysh and thus the rivalry between the Quraysh and the non-Quraysh took a serious turn. Had all the Quraysh rallied round 'Uthman at that critical moment, it would have been possible for him to crush Arab faction which challenged the authority of the Khalifah. But the cause of his enemy was supported by the Hashimites who did not want the Umayyads in power. Thirdly, the weak character of 'Uthman was mainly responsible for his misfortune. 'Uthman was a very simple, pious and kind-hearted Khalifah. Simplicity and leniency have no place in administration and particularly at that critical period when a strong hand was needed to run the administration. This quality was essentially wanting in 'Uthman. He was too good a man who could not believe that others could do mischief to him and to his Khilafat. On many occasions he forgave people even for their crimes. This leniency encouraged the evil-doers to carry out their evil intentions. They began to spread discontent against the Khalifah and also created trouble for his governors against whom charges of crime were brought before the Khalifah. 'Uthman's kindness gave them a long rope and soon they became a power that could not be easily crushed.

Jealousy between the house of the Hashim and that of the Umayyah

Rivalry between the Quraysh and the non-Quraysh

'Uthman's leniency responsible for his misfortune

The different parties had different views but with all their differences they stuck to one point —the deposing of 'Uthman and uprooting the Umayyads. To achieve this end, they joined together and proceeded quite systematically. The seditionists entered into Madinah and placed their grievances before the Khalifah. It is said that 'Uthman pro-

Entrance of the rebels into Madinah

mised to redress the grievances of the people but Marwan, the chief adviser of the Caliph, played a foul game with them by writing to the governors to murder the deputationists on their arrival. It is also said that when the insurgents demanded the recall of the Governor of Egypt and the substitution of Muhammad bin Abu Bakr instead, the Khalifah without any question acceded to their request and handed over to them the letter of appointment. But yet they were not pleased with the Khalifah. They took Madinah by surprise and raised the shouts, "Vengeance," "Vengeance." 'Ali asked them reason and they produced the letter under the seal of the Khalifah addressed to the Governor of Egypt, containing the instruction that as soon as those people would reach Egypt, they should be put to death and he should consider his order of dismissal cancelled. It is stated that the deputationists intercepted the letter when a special courtier of the Khalifah was carrying it to Egypt. It can be rightly asked how could all of them return at one and the same time when this letter was caught only by those who were going to Egypt. The road to Basrah, Kufa and Egypt lies in different directions. It was absolutely impossible for physical beings to reach the capital at one and the same time. They had forged the letter and had planned to take the Madinites unaware. The Khalifah was completely ignorant of any such letter. He declared it by a solemn oath but they did not believe him. They demanded, "Whether you wrote it or not, you are unfit to be the Khalifah and you must abdicate". They further threatened him with death. To this the Khalifah replied, "Death I do not fear and consider it the easiest thing. But I shall not fight with you, for if I wished to fight, I would have thousands here to fight for me. But I have no heart to shed a drop of Muslim blood".

The letter of the Khalifah to Marwan forged

The seditionists surrounded the house of the Khalifah and while he was reading the Quran in the midst of his family, he was caught and assassinated by two Egyptians on the 17th June, 656 A.D. His wife, Naila, while trying to save her husband, lost her fingers.

Assassination of 'Uthman

The assassination of 'Uthman had far-reaching consequences throughout the period. Mr. Wellhausen, a famous German historian says, "The murder of 'Uthman was more epoch-making than almost any other event of Islamic history". Unity of Islam which was maintained by the first two Khalifahs was lost and serious dissentions arose among the Muslims. The Muslim world was divided into two parties, the Umayyads and the Hashimites. The Umayyads under the leadership of Mu'awiyah fought for a long time with 'Ali for the blood of 'Uthman and ultimately established the Umayyad dynasty. Mr. Joseph Hell says, "The assassination of 'Uthman was a signal for civil war." The civil war first began with 'Ali, Talha and Zubayr and then with 'Ali and Mu'awiyah. It at last came to an end in the tragedy of Karbala. With Ali's accession to power the authority of Madinah ceased to exist and that of Damascus began to increase. On the murder of 'Uthman the provincial cities struggled for supremacy and its effect was soon felt.

Effects of the assassination

The history of 'Uthman's period has been over-coloured by the jealousy and animosity between the Umayyads and the Abbasids. When the Abbasids came to power, they tried to tarnish the history of the Umayyads. William Muir says in this connection, "Most traditions attribute the writing and sealing of the order to Marwan, the Khalifah's unpopular cousin who throughout the narration receives constant abuse as the author of 'Uthman's troubles, but all this is manifestly tinged by the Abbasid and anti-Umayyad prejudices". He further says, "According to some authorities 'Uthman presented the royal share of the booty as a free gift to Marwan, his prime minister, and they add that this was one of the grounds of 'Uthman's impeachment. But it reads like a party calumny."

Anti-Umayyad animosity

It is also known to the students of history that 'Umar I and 'Ali for whom the insurgents fought and even murdered 'Uthman, were assassinated. So, it will not be proper to judge 'Uthman in the light of assassination. The history of the Khalifah should be thoroughly re-written.

'Uthman's reign

Nobody can deny the fact that the territorial expansion of the empire of Islam was greatly effected during the reign of 'Uthman. He not only put down the rebellions with a heavy hand but also annexed Afghanistan, Turkistan and Khurasan to the empire of Islam. The Roman hordes were driven off and, over and above, Armenia, Azerbijan and Asia Minor were added to the Empire of Islam. It was in the reign of 'Uthman that the first naval conquest of Islam began and the island of Cyprus was conquered by the Muslim ships. Alexandria was recaptured from the Romans and the power of Caesar was finally crushed. All these show that the power of Islam was at the zenith of its glory during the reign of 'Uthman.

First naval conquest of Islam

Administration of 'Uthman

The Khalifah accepted nothing from the public treasury. On the other hand, he liberally spent his own wealth for public good. During his last days he spent the whole of his wealth on public good except two camels for the pilgrimage according to Tabari. He did not change the existing system of administration. The council of consultation was maintained and all affairs were settled by this council. All the departments of the State worked as during the reign of 'Umar. The revenue department was in a flourishing condition. Many new buildings were built and roads, bridges, mosques and guest-houses were constructed in different parts of the empire. To protect Madinah against floods, a huge dam was also constructed. The Prophet's mosque was extended and rebuilt with stone. Arrangements for the supply of water were also made at Madinah.

Council of consultation

Character of 'Uthman

'Uthman was upright, dutiful and generous. In chastity and integrity 'Uthman was as firm as a mountain. Modesty was the salient feature of his character. The Prophet himself was so much pleased with him that, after the death of his two daughters had there been any other daughter he would have

Generosity and modesty

given her in marriage to 'Uthman The Khalifah was rolling in plenty, yet he contented himself with plain dress and plain food. He took special care to collect the different parts of the Holy Quran and under him the different parts of the Quran were put into one volume. His love for his brother Muslims made him sacrifice his own life rather than wield the sword against them. A man who sacrificed his life for the solidarity of Islam and the good of his subjects can easily be called a true patriot and a benign ruler.

Plain living

Collection of the Quran

CHAPTER X

'ALI

(36—41 A.H./656—661 A.D.)

Early life

The fourth Khalifah Hazrat 'Ali was the son of Abu Talib, the Prophet's uncle, under whose guardianship the Prophet, after the death of his grandfather, Abdul Muttalib, was brought up. Abu Torab was his surname. He came of the clan of Banu Hashim. The Prophet belonged to the same clan. The high function of the Sacred House of Ka'bah was entrusted to this clan. 'Ali was born ten years before the Call of Muhammad (Sm.). Due to his poverty 'Ali was brought up under the care of the Prophet. The Prophet loved him as a son and gave his daughter Fatimah in marriage to him in the first or second year of the Hijrah.

Lineage

As 'Ali was brought up from his childhood in the house of the Prophet, he knew all about him. So, when the Prophet invited men to accept his mission, 'Ali was among the foremost few who responded to his Call.

Conversion

His services to Islam before accession

On the occasion of Hijrat, 'Ali was left at Makkah and he played an important role in the history of Islam during this time. When the Prophet's house was surrounded by the enemies at night just before his departure for Madinah he was asked by the Prophet to occupy his bed and thereby the Prophet saved himself by slipping out in the dark of the night. When the besiegers saw 'Ali in the bed instead of the Prophet, they were greatly surprised, for they had nothing to do with him. They had resolved to take the life of the Prophet but when the attempt was baffled, they retired to the previous life. 'Ali, as soon as the work was done, set out for Madinah and rendered a great service there.

Departure to Madinah

'Ali was gifted with an extraordinary measure of daring which he devoted to the service of Islam. He took part in almost all the battles that were fought during the life-time of the Prophet. At the battle of Badr he was the bearer of the Prophet's standard and showed great feats of bravery on this occasion. At the battle of Uhud which took place in the third year of the Hijrah, 'Ali was stuck to his ground. At the siege of Banu Qurayzah the standard of Islam was placed in the hands of 'Ali. In the sixth year of the Hijrah he discomfited the Banu Sa'd who rallied round the standard of the Jews of Khaybar. At the treaty of Hudaybiah, he was also present and acted as a scribe. But of all the martial exploits of 'Ali, the most brilliant was the capture of Qamus, the famous fort of Khaybar. On this occasion the task was first entrusted to Abu Bakr, then to 'Umar and when both of them were unsuccessful in capturing the fort, the banner of Islam was placed in the hands of 'Ali who turned the tide of the battle in the twinkling of an eye. With the fall of Makkah when the Prophet entered the town headed by 10,000 strong, 'Ali took the standard from Sa'd to whom it was first entrusted. At the battle of Hunayan he also played an important part. During the Tabuk expedition he stayed at Madinah under the Prophet's own order. And just after the revelation of the chapter of *Tauba* the Prophet wanted to communicate the news to the enemies on the occasion of the pilgrimage and the task was imposed on 'Ali who accordingly made the announcement on the occasion of pilgrimage. In the tenth year of the Hijrah, 'Ali was sent to carry the message of Islam to the people of Yaman and it was due to his ability that Islam was for the first time preached in the province of Yaman. After the Prophet's demise when all the Muslims swore allegiance to Abu Bakr, he could not be present on the occasion of election, for he had to console his wife at home who was much shocked at her father's demise. Later on, he fully supported the cause of Abu Bakr and became his intimated friend. When some false prophets arose in Arabia, he took due part in the defence of the capital. After Abu Bakr's

Martial exploits

Services to the cause of Islam

death he swore allegiance to 'Umar and to strengthen the tie of relationship further, he gave his own daughter Ummi Khulthum in marriage to 'Umar. He was a constant helper of 'Umar in the administration of the State. In the case of 'Uthman's election he voted in favour of 'Uthman and when 'Uthman was surrounded by enemies, he ordered his own son Hasan to keep watch at the gate of 'Uthman's hause.

Oath of allegiance to the former Khalifahs

With the death of 'Uthman everything went out of order. Confusion and anarchy prevailed in the city of Madinah. Of the three bands of insurgents, the Egyptian was the most powerful. After five days of anarchy Ibn-i-Saba, the Egyptian leader, supported the cause of 'Ali on the ground that he was the rightful Khalifah in whose favour the Prophet had made a bequest. On the 23rd June, 656 A.D., 'Ali was saluted as Khalifah by the insurgents and the public swore allegiance to him one by one. With the accession of 'Ali there opens a new chapter in the history of Islam.

'Ali elected Khalifah

After the election of 'Ali, the insurgents retired to their respective places. At the same time the assassination of 'Uthman had been noised far and wide. The cry of revenge had resounded in every corner of Arabia for the blood of the Khalifah. Talha and Zubayr requested the Khalifah to punish the assassins of 'Uthman. 'Ali realising the political condition of Arabia—especially of Basrah, Kufa and Fustat, refused to comply with their request and told them that he would take necessary steps towards these assassins after restoring peace in the kingdom. Because to go against the insurgents at that time meant to disrupt the empire of Islam. The assassination of 'Uthman was not the work of a few individuals that they could be easily secured and executed. There were large bodies of men at the back of the conspiracy in all the three centres. Hence he could not think it proper to take any action against the insurgents at that time.

When the political sky was cloudy, he took another step to change all the governors in the hope

that insurgents would be pleased with the new governors and they would cease to raise the standard of rebellion in the long run; but many of his friends advised him not to take such a step before establishing himself as Khalifah. With regard to Mu'awiyah, they particularly asked him not to interfere with him. For, the appointment of Mu'awiyah was not made by 'Uthman but by 'Umar. In spite of this warning 'Ali wanted to remove Mu'awiyah from the governorship of Syria. When he made up his mind to change the governors for the welfare of the State, he did not like to make an exception in the case of Mu'awiyah. He appointed 'Uthman-bin Hanif as governor in place of Ibn Amir. Qays was posted in Egypt. The governors of Kufa and Syria were asked to give up their posts. The governor of Kufa agreed to tender his resignation but Mu'awiyah, the governor of Syria, refused to obey the order. So dissension and dispute grew up between 'Ali and Mu'awiyah. At last war preparations were begun by both the parties.

Change of governors

Dissension between Mu'awiyah and 'Ali

At the beginning, Talha and Zubayr demanded of 'Ali to punish the assassins of 'Uthman but when 'Ali refused to comply with their demand, they advanced towards Basrah for the collection of a vast army. On the way they met Ai'shah who was returning from pilgrimage and informed her of the state of things in Madinah. She waited for some time but there was no hope of bringing the insurgents to book. She joined Talha and Zubayr against 'Ali. She was shocked to hear of the murder of the aged and innocent Khalifah of Islam. The objects of these three were thus to chastise the assassins. They had no personal grudge against 'Ali. So, when the preparations were complete, they marched from Makkah to Basrah. When the news of these things reached 'Ali he apprised the governor, Ibn Hanif of all about it in a letter. The rebels entered the adjoining place and made Ibn Hanif prisoner. On the following day, a severe conflict raged throughout the city which ended in the discomfiture of 'Ali's party and so the Government passed into the hands of the rebels.

Talha and Zubayr joined Ai'shah

Capture of Basrah

Battle of Camel (Jamal)

'Ali understood the situation. He wanted to avoid war, for it would disturb the peace and tranquality of the empire. With this object he entered into peace negotiations with Talha and Zubayr. But the people who made him Khalifah got alarmed at the negotiations. The peace in the empire was not after their choice. "It meant their own doom". So. when all were asleep, they made a night-attack on the troops of Ai'shah. People apprised Ai'shah of it in the morning and she mounted a camel, (after which the battle is known as that of *Jamal i.e.* Camel) and went out. Talha and Zubayr left the battle field according to the terms of negotiations but both of them, while running away, were caught and killed by the ruffians. Ai'shah now became the target of their attack and a most fierce fighting took place. Ai'shah fought gallantly but the battle came to an end in favour of 'Ali. The battle of Camel ended the first civil war. Ali treated Ai'shah with due honour and sent her to Madinah escorted by her own brother Muhammad bin Abu Bakr.

Negotiation with Talha and Zubayr

Talha and Zubyar killed

In 36 A.H./656 A.D. A'li transferred his capital from Madinah to Kufa for his own convenience. After arriving in Kufa, he again wrote a letter to Mu'awiyah telling him that in the interest of Islam he should submit to him. But Mu'awiyah sent a message refusing to submit till the blood of 'Uthman was avenged. He now excited the people by showing the blood-stained shirt of the murdered Khalifah and the severed fingers of the latter's wife, Naila. The Syrians who were loyal to Mu'awiyah wept over the tragic death of 'Uthman and had rallied round his banner. They were determined to avenge the blood of the deceased Khalifah. It was at this period that Mu'awiyah might have thought of becoming Khalifah himself when the powerful Syrians were at his back. 'Ali could have averted the danger if he were tactful. Muir writes, "Had Ali been wise, he would have used the angry Syrians to take vengeance on the regicides and in doing so crushed as well, the rising rebellion of the Arab tribes". It can also be said that he would have nipped the am-

Dispute between Ali and Mu'awiya

bition of Mu'awiyah in the bud and thus prevented the rise of the Umayyads to power. But 'Ali followed a different course.

The Syrians realised the weakness of the Khalifah and raised a hue and cry against him for the blood of 'Utthman. In order to witness the growing indignation of the Syrians, Mu'awiyah detained the envoy of the Khalifah for a few days and then allowed him to go with his reply that he would submit to the Khalifah provided the assassins of 'Uthman were properly brought to book. 'Ali, finding no other way, was compelled to declare war against Mu'awiyah.

Declaration of war

Battle of Siffin

'Ali at the head of fifty thousand men marched out against Syria. At the outset people were slack in answering to his call, but at last they rallied round the Khalifah. On learning of 'Ali's approach, Mu'awiyah with a vast army proceeded against 'Ali and the two armies met at a place named Siffin. 'Ali did not want to shed Muslim blood in vain and with this end in view he sent three men to Mu'awiyah asking him to submit in the interest of the empire of Islam. Mu'awiyah in reply demanded that the murderers of 'Uthman should be brought to justice. The demand was again refused by 'Ali on the same ground. At last the battle ensused. On the second day of the battle, Mu'awiyah became despired of victory. In order to avoid a crushing defeat he, upon the advice of the cunning Amr bin A's, had recourse to a ruse. He ordered the soldiers in the front rank to fasten the Quran to their lances as a sign that war should cease and that decision should be referred to the Quran. At this the fighting was stopped and it was decided that the decision should be left to two persons, one from 'Ali's side and another from Mu'awiyah's side—and they must abide by the decision of these two men.

'Ali and Mu'awiyah met at Siffin

Abu Musa Ash'ari was appointed from 'Ali's party and Amr bin 'As represented Mu'awiyah's party. In case the two could not come to any suitable

agreement, the decision was to lie with the eight hundred men and it would be settled by the majority of votes. The idea of 'Ali threw cold water on the schemes of the mischief-makers. They were against arbitration and hence a detachment of 12,000 who were called *'Kawarij'* (sing. Khariji), while on the way, deserted 'Ali and caused a great havoc to the empire. The Khawarij were a political party in Islam. They considered Abu Bakr and 'Umar as the only lawful Khalifahs and denounced others as usurpers. On the other hand, Abu Musa Ash'ari and Amr bin A's met at a place called Dumatul Jandal and the verdict of the arbitrators was that both 'Ali and Mu'awiyah should give up the claim to Khilafat and another man should be elected as Khalifah. But the question of Mu'awiyah's position as Governor of Syria was not discussed. So, he was to be allowed to function as Governor of Syria, while 'Ali was to be removed from the office of the Khilafat. The decision was one-sided and it was not accepted as the country was passing through a crisis.

Verdict of the arbitrators

As soon as the Khawarij came to know the decision they rose in open revolt. These people coming out from Basrah and Kufa began to create trouble all over the kingdom and at last they met at a place named Nahrawan. 'Ali finding the decision unacceptable made preparations for marching to Syria but when he was informed of the Kharijite movement he set out against Nahrawan instead of Syria. The Khawarij ceased to continue war but they planted the seeds of trouble in Egypt. 'Ali had appointed Qays as Governor of Egypt. He was an innocent man. Thinking him unable to cope with the situation, 'Ali appointed Muhammad bin Abu Bakr in his place. On understanding the situation Mu'awiyah ordered Amr bin 'As to invade Egypt. The Governor of Egypt was defeated by Amr bin 'As and Egypt came under the sway of Mu'awiyah. The loss of Egypt was a severe blow to the kingdom of 'Ali.

The Kharijite troubles

Capture of Egypt by Mu'awiyah

After this, rebellions broke out all over the land and 'Ali considering the situation serious agreed to conclude a treaty with Mu'awiyah. It was decided that Mu'awiyah would get Syria and Egypt and the

Compromise between 'Ali and Mu'awiyah

rest of the empire would remain under 'Ali. Thus the conflict between 'Ali and Mu'awiyah came to an end.

Effects of the civil war

The civil war which ended in the defeat and, ultimately, death of 'Ali signalised the termination of the democratic rule of Islam. It also resulted for the first time in the rise of the Kharijite sect who played the most important part in the history of Islam.

Causes of 'Ali's Failure

Death of Zubayr weakened the cause of 'Ali

The failure of 'Ali and the success of Mu'awiyah may be ascribed to the following causes. Firstly, 'Ali had to fight against Talha, Zubayr and Ai'shah who made a common cause against him. When Talha and Zubayr who entered into league with 'Ali were going away from the battle-field according to the negotiation, they were caught and killed by the followers of 'Ali. Their death ultimately strengthened the power of Mu'awiyah and weakened the cause of 'Ali.

Rebellion in the Empire

Secondly, there were rebellions in the empire, especially in Basrah, Egypt and Persia and the declaration of independence in these provinces created serious trouble for 'A'i. The loss of Egypt was a death-blow to his power and prestige.

Supporters of Mu'awiyah were stronger than the supporters of 'Ali

Thirdly, Mu'awiyah depended upon the Syrians who were loyal and faithful to him, while 'Ali had to depend on the Kufans who were fickle minded and did not stand by him in times of trouble and danger. Besides, the presence of regicides in the army of the Khalifah and the desertion of the Khawarij who left his party in the battle of Siffin and kept the country in constant disorder had seriously weakened the party of 'Ali.

Kharijite troubles

Fourthly, the struggle between the Umayyads and the Hashimites was no less a source of trouble to 'Ali. The time was also favourable for Mu'awiyah because the power of the former began to increase at t a' 'me, while that of the latter was on the way to decay.

Rising power of the Umayyads

Fifthly, the character of 'Ali was responsible for his failure. He was a brave warrior, no doubt, but not a good organiser and a foresighted statesman. His hasty policy in changing the governors of the provinces before establishing his power and position

firmly on the throne reveals the lack of political foresight, while the diplomacy of Amr bin 'As and the political foresight of Mu'awiyah account for the success of the latter. Mu'awiyah was a clever and shrewd politician. The battle of Siffin speaks eloquently of his genius as a military organiser and successful statesman. Lastly, the machination of the followers of Ibn Saba and the intrigues of regicides made the matter worse for him and contributed a good deal towards his failure as a Khalifah.

'Ali's lack of political foresightedness

The compromise between 'Ali and Mu'awiyah dealt at death-blow to the hopes of the mischief-makers. They now tried to remove the Khalifah who was assaulted by the mischief-makers while he was going to say his morning prayer in the mosque. As a result of this injury he passed away on the 17th of Ramadan, 40 A.H./660 A.D. after a reign of four years and nine months.

Death of 'Ali

Estimate of 'Ali's Character

'Ali was the model of simplicity and self-denial. From cradle to the grave he led the simple life of a poor man. He had no servant nor maid-servant in his house and his wife Fatimah would grind corn with her own hands. To earn his living he did every kind of work and labour. Purity of motives and selflessness were the keynote of his life. He had no desire for kingship but when the mantle fell on his shoulder he tried his best to fulfil his responsibility. When he found it impossible to bring the whole of the empire of Islam under one Khalifah, he agreed to come to terms with Mu'awiyah. Had there been the faintest desire in his heart for kingship he would, on no account, have concluded peace with Mu'awiyah. Monarch of a vast empire he led the life of a hermit and he never cast a glance at the wordly riches which came in heaps only to kiss his shoes. He lived in a cottage like the other Khalifahs and wore rough coarse clothes and took pride in doing household work with his own hands. He fell a victim to assassin's knife but he never cared to make any special arrangement nor engaged any guard at his door for his personal safety. He used

Simplicity and self-denial

to go to the mosque for the five daily prayers to listen to the complaints of both the Muslims and the non-Muslims.

Brave soldier

'Ali was a constant companion of the Holy Prophet and during the early period of Islam he displayed feats of courage and bravery. In points of knowledge and daring he proved the best possible pilot for the bark of Islam in those stormy days. As a man of sound knowledge he was asked by the Prophet to do the work of scribe of the Holy Quran. He was a commentator of the Holy Quran of high standing. In the preservation of Hadith he had a unique position. That is why he was called the "Gate of knowledge". His whole life was dedicated to the service of Allah and His creation. In spite of all these admirable virtues and qualities, 'Ali was lacking in foresight, alertness and expediency and hence his career as a Khalifah ended in sad failure.

Knowledge of the Quran

Accession of Hasan

Hasan abdicates in favour of Mu'awiyah

On the demise of 'Ali his eldest son Hasan was elected as the Khalifah. No sooner had the news reached the ear of Mu'awiyah than he, taking the opportunity, invaded Iraq. Hasan was then forced to send troops under the command of Qays against Mu'awiyah. But a false report of the death of Qays had changed the situation of the battle and the troops rose in revolt against the Khalifah. Hasan realizing the gravity of the situation sent a letter of submission to Mu'awiyah. He agreed to abdicate his right in favour of Mu'awiyah on condition that after his death his younger brother Husayn would be the Khalifah. After the acceptance of the terms by Mu'awiyah, Hasan retired with his family to Madinah where he was poisoned to death by one of his wives at the instigation of Yazid. Such was the miserable end of Hasan, the grandson of the Prophet.

Death of Hasan

Fall of the Pious Khilafat

The Arabs were destined to carry the message of mercy and the announcement of divine faith to all mankind. With incomparable energy and devo-

tion, they took the banner of Islam and carried it to every quarter of the earth. The teachings of the Prophet inspired them with new life and they came out from their desert fastnesses as the preceptors of humanity. Within thirty years, they had built up an empire even greater than that of Rome. But the religion of humanity could not escape the curse of discord. The following are the causes which led to the fall of the Pious Khilafat :

Enmity between the Hashimites and the Umayyads

The enmity between the Hashimites and the Umayyads constituted one of the main causes for the fall of the Pious Khilafat. This tribal jealousy and rivalry existed even before the birth of Muhammad (Sm.). But the teachings of the great Prophet kept them in check. Abu Bakr and 'Umar did not belong to any of the parties and as they were engaged in wars with the foreign powers, the tribal jealousy could not raise its head. But the peaceful reign of 'Uthman allowed the dormant rivalry to rear its head. When the Umayyad supremacy under 'Uthman was going to be established, the Hashimites could not tolerate it. They tried to undo the influence of the Umayyads in the empire. With this end in view, they sided with the enemies of 'Uthman. Had the Hashimites and the 'Umayyads been united at that critical time, the Arab faction which challenged the authority of 'Uthman would have been crushed. But the enmity between the two had encouraged the enemy and was ultimately responsible for the murder of 'Uthman. With the murder of the Khalifah, the unity of Islam was lost and the gates of civil war were opened.

Administrative policies of 'Uthman and 'Ali

'Uthman had removed some of the governors and high officials and appointed in their places his own relatives. The dismissal was not without reasons and the new governors were able and efficient, but the people misunderstood his policy. The Kufans, Basrites and Egyptians formed a formidable body of discontent and carried on a propaganda against 'Uthman. They not only brought about the fall of 'Uthman but their activities weakened the stability of the empire as well. When 'Ali became Khalifah he changed all the governors appointed

by his immediate predecessor. He also ignored the Shura and refused to recognise the validity of the decisions taken by his predecessor. This policy of 'Ali created a host of enemies in the empire. Mu'awiyah, the Syrian Governor, stood vehemently against the Khalifah and ultimately founded the Umayyad dynasty.

Conflict between 'Ali and Mu'awiyah

The conflict between 'Ali and Mu'awiyah was one of the prominent causes of the fall of the pious Khilafat. On his accession to the Khilafat, 'Ali wrote a letter to Mu'awiyah asking him to resign his post but the latter replied that unless the blood of 'Uthman was avenged he would not submit to him. So, dispute arose between 'Ali and Mu'awiyah and it resulted in the battle of Siffin. On the second day of the battle, Mu'awiyah, finding no hope of success, sought a new plan at the advice of his General Amr bin A's and ordered his soldiers to fasten the Quran to their lances as sign of peace. The battle was stopped and it was decided that the matter should be left to the decision of the two persons appointed from both the parties. Abu Musa Ash'ari was chosen as the representative of 'Ali, while Mu'awiyah selected Amr bin A's. The decision of the arbiters was that both 'Ali and Mu'awiyah should give up the claim of Khilafat and a third man should be elected as Khalifah. This decision of the umpires dealt a death-blow to the Khilafat of 'Ali. But the decision was not accepted by soldiers of 'Ali and a detachment of 12,000 who were called Kharijites left the party of the Khalifah and caused serious disturbances in the empire. The Kharijites created immense troubles for 'Ali and thus weakened his power. Insurrections also broke out in different parts of the empire and 'Ali considering the political situation serious agreed to come to terms with Mu'awiyah. But the peace treaty was not a happy one. After a few days, 'Ali was murdered and with his death the Republic came to an end.

Troubles created by the Kharijites

CHAPTER XI

ADMINISTRATION UNDER THE PIOUS KHALIFAHS

Origin of the Khilafat

With the election of Abu Bakr the institution of Khilafat came into existence. The Prophet had no son and he also did not nominate any one, before his death, to be the head of the Republic of Islam. But there was the need of some one to be installed in this post to maintain the unity of the new State and religion. At first nobody among his followers and well-wishers paid serious attention to the question of succession. Soon an accident took place and the leaders of the Muslim community were forced to take quick measure. At that time the Ansar (Helpers) became active to choose a successor of the Prophet and with this end in view they assembled together to elect a person from amongst themselves. At this state Abu Bakr, 'Umar and Abu Ubayda hastened to the spot and they handled the matter in such a way that Abu Bakr was elected Khalifah (successor). The Ansar accepted him as their Khalifah. This election of Abu Bakr was sudden and unplanned. Although the election of the Khalifah was held in a gathering of the Ansar, next day it got approval in the general assembly of the Muslims in the mosque. This became a precedent for the subsequent elections.

Attempt of the Ansar to elect a Khalifah or successor

First Khalifah of Islam

System of Election

The most significant feature of the Pious Khalifahs was their system of election. All the four Khalifahs were elected in one way or the other. This kind of election may be called an indirect election. In this system of election there were two stages, namely, (1) the choice of a new Khalifah and (2) its confimation by the *Bayt* (oath of allegiance) of the people present there.

Two stages of election of Khalifahs

One or more leading Companions of the Prophet used to choose a new Khalifah. Abu Bakr was, in

this way, choosen by 'Umar and Abu Ubayda. 'Umar was chosen in the same way by Abu Bakr. 'Uthman was chosen or elected by Abdur Rahman bin Auf and other members of the Electoral Board. After the murder of Uthman, Ali was chosen by the rebel-leaders and the leading people of Madinah. In the matter of electing the Khalifah, leading followers and respectable persons acted as a sort of an Electoral Board of Elders or Shura. They used to nominate the Khalifah directly and unanimously. This was the remarkable feature of choosing a Khalifah. Those who at first opposed to the choice of a man as Khalifah were not allowed to do so once it was made. Hazrat Ali was at first reluctant to pay homage to Abu Bakr and later to Uthman. But as soon as the choice was announced, he accepted them as Khalifah. In the early days of Islam there was no scope for opposition.

Choice of a new Khalifah

The Muslim community had to accept the choice after it was announced by the Companions. The Muslims were asked to confirm the choice by taking the oath of allegiance at the hands of the Khalifah-designate. After the popular oath-taking was over, the newly elected Khalifah used to address the people giving briefly the outline of his policy which he would follow during the tenure of his office (Khilafat).

Popular oath of allegiance

In the elective system of the Pious Khalifahs several merits were noticed. These merits made the early Islamic State democratic and republican. But for the tribal environments and circumstances arisen, its scope was somewhat limited. The system of the election of the Khalifahs had also some defects. Each of these Pious Khalifahs was elected in a way different from the election of the other. As there was no definite and regular system of election, political disputes over the election of the Khalifahs got ground and these disputes led to three civil wars in the early period of Islam.

Merits and demerits of the elective system

The Khalifah

The Khalifah was the head of the State elected by the people in the manner discussed before. There

was no constitutional or political check on his authority. But this does not mean that he was autocrat or his power was unlimited. The Khalifah had to exercise his authority according to the injunctions of the Quran and the Sunnah of the Prophet. In later days it became almost binding on the Khalifah to follow the path of Abu Bakr and Umar.

Power of the Khalifah

The Khalifah had no prophetic function at all, but he had to perform some religious duties. His chief religious functions were to lead the congregational prayers in the Mosque of the Prophet and deliver the *Khutba* at Friday orations. To lead congregational prayers as *Imam* wâs regarded as the sign of religious and political headship in Islam. The man who performed this duty was the possessor of supreme authority. The Khalifah was not only the Head of the State but also the Commander-in-Chief of the Army. He used to send armies against foreign States, appoint Generals and even instruct them in the suppression of enemies, as Umar did in the Battle of Qadisiya. In matters of appointment of Generals, and sending of military expeditions the Khalifah usually took advice of the Companions and advisers. The Khalifah was also the Chief Judge of the empire. At first there were no judges. The Khalifah himself tried and decided all cases. In the provinces the Governors used to perform all judicial functions on his behalf. To speak the truth, the Executive and the Judiciary were not separated at that time. As the volume of duties of the Government officials and the number of Muslims began to increase in the conquered provinces, Umar felt the necessity of separating the judiciary. He appointed judges or *qazis* in the cantonments and provincial towns. Last of all, the Khalifahs had to supervise the collection of revenues, the construction of canals and other public works. However, the Pious Khalifahs, especially the first two Khalifahs, consulted the Shura in the discharge of their duties and functions.

Functions and duties of the Khalifah

The Shura

The Consultative Body was another notable feature of the Pious Khalifahs. This body was

called *Shura* or *Majlis-e-Shura*. The Khalifahs consulted it in all affairs of the State. It had its origin in the teachings of the Holy Quran. The Prophet himself followed the Shura and it was in vogue among the tribes of Arabia. In a verse of the Quran the Muslims have been called upon "to consult their affairs among themselves". The Prophet used to consult his Companions in matters about which there is no direction in the Quran. In this respect he used to follow the customs of the Arab tribes. In matters of war or peace the tribal chief consulted the leading persons of his tribe or clan. As regards the importance of the Shura Umar I emphatically declared, "There can be no Khilafat except by consultation".

Nature of the Shura

There was no fixed rule about the formation of the Shura or the number of its members. Usually it was composed of the Principal Companions from among the Muhajirun. Sometimes leading Ansar were included in the Shura along with the Muhajirun. On special occasions even ordinary citizens of Madinah or visiting dignitaries of the tribes or provinces were called to attend the meeting of the Shura. The Shura held its sitting in the Mosque of the Prophet. To call a meeting of the Shura a herald used to go round proclaiming *"As-Salatu Jam'ah"* which means 'assemble for prayer'.

Formation of the Shura

The Shura used to advise the Khalifah in the performance of various duties. The Khalifah took advice of the Shura in the despatch of armies, in the appointment of generals, governors and other officers, in the fixation of the pay of soldiers, in the assessment of taxes and in the creation of new posts. But the Shura was not a sovereign legislative body. Like the Khalifah, it had no power to change Islamic laws or violate the dictates of the Quran and the Sunnah.

Functions of the Shura

The Shura was a democratic organisation of the Pious Khalifahs. But it had defects too, such as, lack of definite rules regarding its composition, functions and procedure. The sittings of the Shura were not held regularly under set rules but were dependent on the sweet will of the Khalifah. That

Defects of the Shura

was why the works of the Shura were conducted well under a Khalifah like Umar who called its sittings whenever he faced any emergent situation. But during the Khilafat of his successors, Uthman and Ali, the regular sittings of the Shura ceased to take place.

The Secretariat

Under the Pious Khalifahs there was no office for conducting the affairs of the State. All works were done under the direct personal supervision of the Khalifah. But as the duties and responsibilities of the Khalifah increased, he secured the help of a Companion or a citizen to conduct the various works of the Government. Thus Umar was charged with the administration of justice and the distribution of poor-tax during the time of Abu Bakr. Ali who was a scholar was entrusted with the work of correspondence and supervision of the captives of war. So, the heavy burden of administering the vast empire was shared by Abu Bakr's leading Companions. It was not vested in a single man. As in the time of the Prophet, the secretaries and assistants of the Khalifah used to work in the courtyard of the Mosque of the Prophet in Madinah.

Various responsibilities entrusted with the Companions

Revenue Administration

We have already discussed that the sources of revenue in the days of the Prophet were limited only to five items, namely, Zakat, Jizya, Kharaj, Khums (*Ghanimah* or spoils of war) and the income from the Crown lands (Fay'). So, no regular system for collection of revenue grew up. The small sources of revenue that would come to the State treasury were distributed among the people then and there. But with the expansion of the Islamic Empire under Umar I the amount of regular collection of revenue increased and it necessitated a well regulated revenue system. For this reason Hazrat Umar paid his attention to the organisation of revenue administration strictly on the principles of Islam and according to the ideas of the Prophet and Abu Bakr.

He also introduced several new taxes like Ushr. Thus, to the five sources of revenue approved by Islam, new sources of income were added. Each of the sources is discussed below separately :

Zakat

In the Holy Quran, Zakat has been mentioned just after prayer. It says, "Perform the prayers and pay the poor-tax" (Sura 2 : 80). Zakat is indeed the tax for the poor. It was imposed on the men of means and all the money realised as Zakat were distributed among the poor and the needy. Through this system of Zakat the social conciousness has been reflected. There was an idea behind this consciousness. In the early days of Islam private property was considered as a sin till it was 'purified' by giving Zakat. Its payment was compulsory on all able Muslims.

Jizya

Jizya or capitation tax was another source of revenue. It was imposed on the non-Muslims called *Dhimmis.* Hazrat Umar fixed an annual rate of this tax. Accordingly it was arranged to realise one dinar (or 10 dirhams where it was current as in Persia) a year from men of small income, two dinars (or 20 dirhams) from men of medium income and four dinars (or 40 dirhams) from men of high income. In Egypt, Amr bin A's introduced a uniform rate for the realisation of Jizya. He used to take from the Egyptians two dinars in cash and two dinars in kind. But the poor, the 'fakirs', saints, women, children and the priests were exempted from the payment of Jizya.

Kharaj

The Kharaj or land tax was another important source of revenue. It was imposed on all the lands left in possession of the non-Muslim owners after the conquest by the Muslims. The amount of land tax was fixed according to the quality of the soil, the quantity of the produce, the character of the holdings, the availability of irrigational facilities, etc. In later days the Muslims were also asked to pay Kharaj in the interest of the State.

Ushr

The tax which big Muslim land-owners used to pay for their land was called *Ushr.* It was one-tenth

of the produce of their land. Many big land-holders paid huge amount of tax as Ushr.

Al-Fay' was another source of revenue for the State. Crown lands, unclaimed lands, lands confiscated from rebels, etc., were declared al-fay' and the income from these lands was set apart for public works and public utilities. Al-Fay'

The Ghanimah or spoils of war were distributed among the Muslims after deducting one-fifth share of the State. The portion of the booty reserved for the State was called *al-Khums*. This was an important source of income of the State under the first two Khalifahs. It was divided into three portions according to the Holy Quran. But the share of the Prophet and that of his relatives were spent on the weapons and equipment of the Army. Khums

Last of all, Umar I imposed a new tax called *Ushur*. It was a tax imposed on the merchandise of non-Muslim merchants. It was reported to the Khalifah that the Muslim merchants who traded in foreign countries were subjected to a tax on articles of merchandise at the rate of 10% but the foreigners trading in Muslim countries paid no tax. The Khalifah ordered to levy the same tax on the foreigners and then this tax was extended to the non-Muslims also. This tax gave a good income to the State. But no tax was collected on goods worth less than 200 dirhams. * Ushur

Bayt al-Mal

During the time of the Prophet there was no need for a treasury or *Bayt al-Mal*. All amounts collected and all wealth gathered from various sources were distributed among the people as soon as they were received. The first Khalifah followed the procedure of the Prophet very strictly. So, before Umar I, the Bayt al-Mal 'was the name of a practice of distributing the State revenue rather than fiscal institution'. But with the increase of the State income Umar felt the necessity of keep- Need for Bayt al-Mal

* *Al-Baladhuri.*

ing the money in office under the supervision of State officials. He, therefore, established Bayt al-Mal or Public Treasury in the capital and in provincial headquarters under the supervision of the Treasury Officer called *Sahib al-Bayt al-Mal.* Umar was the first man to establish a Public Treasury in Madinah in 636 A.D. under Abdullah bin al-Arqam as Chief Treasury Officer. Abdur Rahman bin Ubaydi al-Qari and Mu'aqib were appointed as his assistants. Later, public treasuries were established in all the provincial headquarters. Each province had separate treasury officer who was independent of the control of the Governor. Of course, the provincial Treasury Officers were at first responsible for their works to the Governors but when a Governor misappropriated the Government fund, Uthman made all the treasury officers directly responsible to the Khalifah. After the expenses of provincial administration and public works, the surplus money was sent to the Central Treasury in Madinah.

First establishment of Bayt al-Mal in Madinah

Administration of the Provinces

Umar I was the chief creator and real founder of the political administration of Islam. For the convenience of administration he divided the empire into eight provinces—Makkah, Madinah, Syria, Jazirah (Mesopotemia proper), Basrah, Kufah, Egypt and Palestine. These provinces were again divided into districts. The administration of the provinces was entrusted to *Wali* or Governors. The Wali was a representative of the Khalifah in the province. He performed all these functions in his own area which the Khalifah did in Madinah. He led the prayer and delivered the Friday oration. The task of maintenance of peace and order in the province was entrusted on him. He was the Commander of the provincial Army and sometimes he himself conducted the military expeditions. The Wali or Governor was to supervise the collection of taxes in the province. Each district had its district officer (*al-Amil*) and district Qazi. All the district officials were under the Governors of the provinces. After the appointment of a Wali or Amil, he was given proper instruction regarding his power and responsibilities. On

Administration of the provinces

Walis

Amils

his appointment even Wali or Amil had to furnish a detailed list of his property and belongings. If any abnormal increase in his property was found, it was confiscated by the State. On this very ground 'Umar I confiscated the properties of Abu Hurayrah and Amr bin 'As.

The Qazi whose salary was fixed by the Khalifah himself was entrusted with the duty of managing the department of justice. He decided the problem of *wakf* of mosque and madrasah and, if necessary he led the prayer. The *Katibud-Diwan* and the *Sahib al-Bayt al-Mal* were in charge of the Army and Finance respectively. The officers of the provinces were paid high salaries so that there might not be any temptation to receive bribes.

Qazi

Katibud-Diwan and Sahib al-Bayt al-Mal

The Police

At the outset, police duties were performed by the public in general. 'Umar I introduced night watches and patrol. A regular organized police force was established during the time of 'Ali.

The Army

The Army consisted of the infantry, the cavalry, the archers, a service corps, scouts and rear scouts. Over every ten soldiers there was a Decurion and over every hundred a Lieutenant (*Qaid*). Above the Qaids there was a Commander (*Ameer*). The Commander-in-Chief was first appointed by the Khalifah, and the Commander-in-Chief appointed the subordinate officer. But towards the end of his reign 'Umar I began to nominate subordinate officers.

The Army consisted mainly of cavalry, infantry, archers and scouts

The cavalry used shields, swords and long lances for the defence and the infantry was armed with shields, swords, lances and arrows. The cavalry wore chair-armour and steel helmets. The infantry used trousers and boots or shoes like the Afghans and Punjabis. The present European soldiers are following some of these. Drums and kettle-drums were used during the war. Basrah, Kufah in Iraq, Fustat in Egypt, Qairowan in Africa and Mansurah in Sind were the main military stations of the Khalifahs. Great care was taken to provide as much

Weapons of the Army

comfort to the soldiers as possible. A soldier on foreign service was not allowed to be absent from home for more than four consecutive months. Much attention was bestowed on the health of the soldiers. Their barracks were well ventilated and spacious and they were built in known healthy places. Each army had a number of physicians and surgeons attached to it. The soldiers were at first paid from the tithes, afterwards from the tithes and taxes. The average salary of a soldier was about 600 dirhams per year. Beside this salary, every wife and child of soldiers also got free ration, dress and foot-wear. Apart from these, four-fifths of the plunder were distributed amongst the soldiers.

Military stations

Great care taken for the soldiers

Navigation under the Pious Khalifahs

Arabia is surrounded on three sides by water having the Persian Gulf on the east, the Indian Ocean on the south and the Red Sea on the west. Arabia is famous for its dryness and barrenness. The people of such a country have naturally to be a commercial community. From time immemorial the Arab merchants had been busy moving by land and water. The geographical conditions of Arabia made the Arabs a sea-faring nation. When the storm of persecution broke on the Muslims in Makkah, the Prophet asked his followers to migrate to Abyssinia for safety. Accordingly in the 5th year of the Call, a party of 15 men and women left Makkah and found in Jeddah two merchant ships ready to sail for Abyssinia. The Quraysh followed them but they were out of their reach. Islam did not spread beyond the frontiers of Arabia during the life-time of the Prophet. It was under Abu Bakr and 'Umar I that Islam penetrated into Persia and the Persian Gulf on the one hand and Egypt and Alexandria on the other.

Oballah was an old port on the Persian Gulf. Ships carried cargo and merchandise from his port to India and China. Alexandria, Spain, North Africa and Europe occupied the prominent positions in the Mediterranean Sea. When a small force sent across the Red Sea was completely lost in the sea, 'Umar I

gave up the idea of sending naval expedition. Mu'awiyah, who was at that time the Governor of Syria, wanted to attack the Romans by sea but 'Umar refused to grant it. But when severe famine broke out in Arabia in 18 A.H., 'Umar wanted to have corn from Egypt. As it would have taken long time to import it to Arabia by land he had a canal of 69 miles dug from the river Nile to the Red Sea. When the work was completed, 20 ships of corn sailed from the river Nile to the Red Sea and anchored safely in Iar, the port of Madinah at that time. The first Muslim expedition by sea was undertaken by al-Ala bin al-Hadrami against the Persians across the Gulf without the previous sanction of the Khalifah.

Under Umar I

The real age of the Arab navigation began from 'Uthman's reign. The first Arab Admiral was Abdullah bin Qays Harith who made fifty naval raids against the Romans. The Romans were in terror of him but afterwards he was killed by the former. In 28 A.H. the Arabs invaded Cyprus. Mu'awiyah and Abdullah led the Syrian and the Egyptian navies respectively and the Arabs gradually occupied most of the islands in the Mediterranean Sea. 'Uthman deputed his brother Hakam as Vice-Regent in Bahrayan. He had to prepare a fleet which he despatched to India. Thana was raided by Hakam's battleships. Another assault was made upon Bahroch and then Mughirah bin Abi al-A's was sent to attack Dabul (Thatta), the port of Sind. After this, no important naval expedition was undertaken till the coming of the Umayyads in power.

Under 'Uthman

The Dhimmis

The subject-people who enjoyed the protection of the Muslims were known as *Dhimmis.** The Dhimmis were exempted from service in the Muslim Army and in lieu of military service they had to pay Jizya. They lived in perfect peace and amity under

Condition of the Dhimmis under the pious Khalifahs

* The Dhimmis included the Christians, Jews and Sabians with whom Muslims had made covenant, but later the Zoroastrians and other non-Muslims came to be regarded as Dhimmis.

the Muslims. They were entitled to enjoy equal rights and privileges in the State. In this respect Mr. Wellhausen says, "Umar had a keen eye over the advantage of the non-Muslims and spared no pains to promote their welfare". He helped the poor and the destitute amongst the non-Muslims by giving them pensions from the Bayt al-Mal. The Khalifahs protected the churches, cathedrals, synagogues and other holy places of the non-Muslims. Besides freedom of conscience, the non-Muslims enjoyed the freedom of court and law. Prof. P. K. Hitti says, "Being outside the pale of Muslim law, they were allowed the jurisdiction of their own canon laws as administered by the respective heads of their religious communities". Side by side with religious and judicial freedom the non-Muslims enjoyed the security of honour, life and property. From the above facts it is clear that the policy of the Muslim State towards the Dhimmis in the days of the Pious Khalifahs was generous.

Religious, judicial and civil rights enjoyed by the Dhimmis

Social life

The Khalifahs led a simple and honest life. It is quoted from al-Bayn that monarchs of a vast empire the Khalifahs led the life of a hermit. No kingly palaces were built for their residence, no magnificent buildings were erected for their council hall. They took pride in the cottages they lived in, while they worked and laboured for their daily bread. They did not feel any shame in doing household work with their own hands, they did not feel the necessity of posting any bodyguard at their door for their personal safety, though many of them fell victims to the assassins' knives. Their doors were open for the poor and they listened to the complaints of the public in person. They drew thirty rupees per month from the treasury for the maintenance of their family. Their hearts were dedicated to the love of God at night and their bodies to the service of man at day.

Simplicity of the Khalifahs

The houses of the well-to-do people were well decorated. The dress of the Bedouin Arabs consisted of a simple long shirt with a leathern gridle.

A loose cloak of camel's hair was also used over the shirts; while in the battle-field they put on trousers with shirts. Turban was worn as a head-dress by the Arabs. But the upper class people generally put on trousers, long shirts and silk-girdles. Women's dress consisted of a loose trouser, a shirt and a close-fitting jacket. But the main dress was a long robe like that of the Anglo-Saxon dames. The heads of women were covered with kerchiefs. Dress of men and women in the Arab society

Music was highly encouraged in the Arab society and the chief recreation of the people consisted of signing and playing on the flute and the guitar.

The Arabs were addicted to drinking, gambling and luxury, but after the establishment of the Islamic regime, and with the example of the Khalifahs, they became austere in their manners and sincere in their works. Social life became improved

The position of women was improved to a great extent. They were allowed to enjoy the privileges of their father's and husband's property. They got the right of choosing their husbands. They moved freely in public, attended the sermons of the Khalifahs and even took part in wars. The system of polygamy was in vogue in a limited way. Position of women

The Pious Khalifahs, especially Hazrat Umar took steps to abolish the slavery system in Arabia. Though complete abolition of slavery was not achieved, the Khalifahs treated the salves with kindness and justice. Their position was greatly improved under the Pious Khalifahs. Abolition of the slavery system attempted

Considering these points it can be said without any hesitation that the Republican period was a glorious and momentous one in the annals of the Islamic world and the works done by the Khalifahs within that short period will ever remain the most wonderful human achievements recorded in history.

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Dress of men and women in the Arab society

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PART V

THE UMMAYADS IN SPAIN

CHAPTER XII

MU'AWIYAH

(41—64 A.H./661—680 A.D.)

Special Features of the Umayyad Period

The accession of the Umayyads did not simply imply a change of dynasty, it meant the reversal of a principle and the birth of new factors which exercised the most potent influence on the fortunes of the empire and the development of the nation.* During the days of the Pious Kilafat, the Khalifah was elected by a popular vote in Madinah and the election was duly respected by the outside Arabs. But from the time of Mu'awiyah the reigning ruler began to nominate his successor and the leading chief of the empire took the oath of allegiance to him in the royal presence. The system of nomination struck at the root of the Republican spirit of Islam.

System of election abandoned and that of nomination introduced

Under the Pious Khalifahs, the Bayt al-Mal or the public treasury was the property of the people and every man of the Commonwealth had equal rights to it. But from the time of Mu'awiyah it was transformed into a family property of the Umayyads. All the Umayyad Khalifahs, except Umar bin Abdul Aziz, regarded the Bayt al-Mal as their personal property and spent it according to their sweet will.

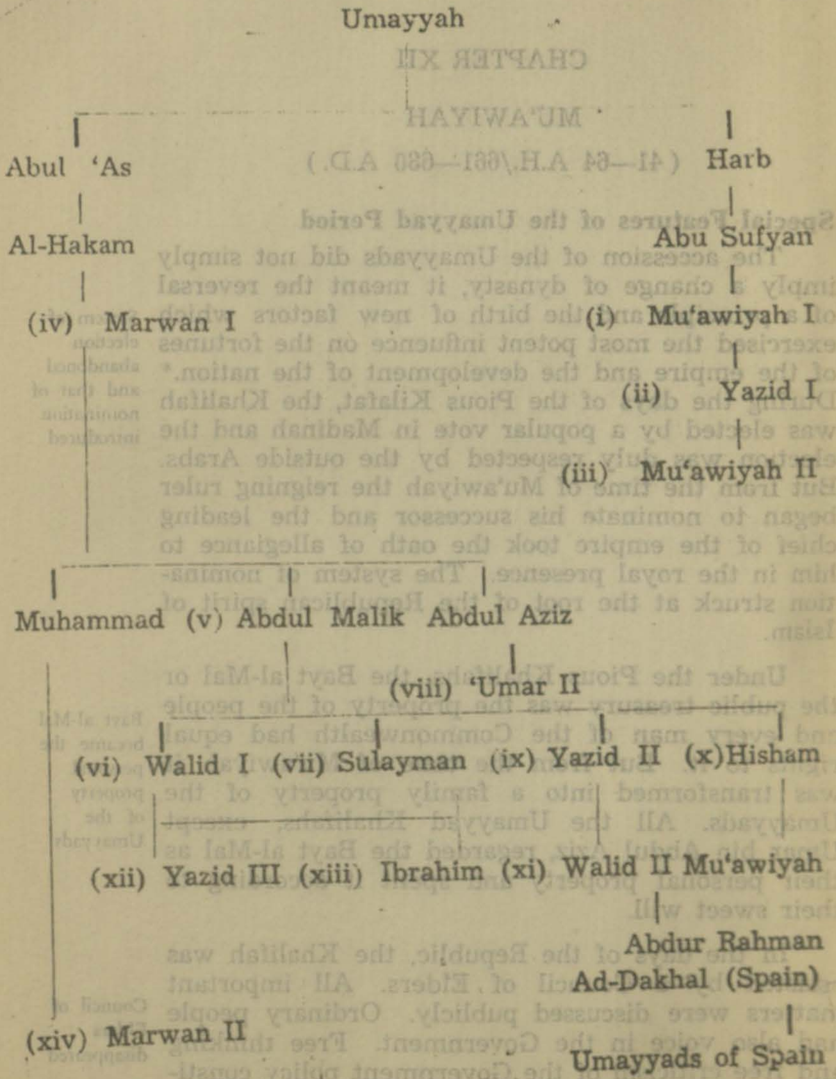
Bayt al-Mal became the personal property of the Umayyads

In the days of the Republic, the Khalifah was assisted by a Council of Elders. All important matters were discussed publicly. Ordinary people had also voice in the Government. Free thinking and free criticism of the Government policy constituted the most distinctive features of this period. But under the Umayyads, the Council of Elders

Council of Elders disappeared

* Ameer Ali, *A Short History of the Saracens.*

GENEALOGICAL TABLE OF THE UMAYYAD FAMILY



disappeared and free criticism of the Government policy was not tolerated.

The preachings of the Great Prophet wiped out the racial jealousies and it was held in check during the days of the Republic. But the Umayyad Khalifahs revived the tribal jealousies in order to serve their own purposes by playing off one tribe against the other. The racial jealousy between the Mudarites and the Himyarites which had nearly died out in the days of the Republic weakened the strength of the empire and constituted one of the important factors for the fall of the Umayyad dynasty.

Racial jealousy revived

The Pious Khalifahs were accessible to the meanest of their subjects. They used to wander about at night to see the condition of their subjects without any guards. They lived in accordance with the principles of Islam. They had no magnificent palaces for their residence. Many of them fell victims to the assassins' knives, yet they did not feel the necessity of posting any bodyguard at their doors for their personal safety. The Umayyad Khalifahs, on the other hand, lived in castles and palaces and employed bodyguards for their protection. The practice of drinking, gambling, racing, etc., was introduced in the society. Thus with the accession of the Umayyads a new era dawned upon the history of Islam.

Simplicity of life gone

Early life of Mu'awiyah

Mu'awiyah was the son of Abu Sufyan who was the leader of the Quraysh and for a long time the most formidable enemy of the Prophet. On the fall of Makkah, he along with his father, Abu Sufyan and all other members of Banu Umayyah accepted Islam and devoted himself to its cause. The Prophet appointed him his private secretary and married his sister, Umme Habibah. The political career of Mu'awiyah actually started from the reign of 'Umar. After the death of his brother, Yazid bin Abu Sufyan, in the battle of Yarmurk, Mu'awiyah was made the head of a district in Syria. By virtue of hard labour

Secretary of the Prophet

and successful administration he soon won the appreciation of 'Umar who made him the Governor of the entire province of Syria. When Uthman became the Khalifah, he was confirmed in the Governorship of Syria. During this period, 'he actively extended Islamic rule over the neigbhouring territories of the Byzantine empire'. During the Khilafat of 'Ali he had to struggle with the Khalifah for the defence of his position. It was at that time that the idea of becoming a Khalifah had probably taken birth in the heart of Mu'awiyah. Upon the abdication of Hasan, he became the Khalifah of Islam.

Governor of Syria

His Accession

On his accession to the throne, Mu'awiyah devoted himself to the consolidation of the empire. Since the assassination of Uthman, unity was broken and there was no peace in the country. At the outset, Mu'awiyah transferred his capital from Kufa to Damascus for his own convenience. The Kharijites, the Himyarites and the Mudarites were a source of troubles to the empire. He suppressed the power of the Kharijites and then paid his attention to the Himyarites and the Mudarites.

Transfer of capital from Kufa to Damascus

During the time of the Prophet Arabia was inhabited by various people who claimed their origin from Isma'il, son of Abraham. The former lived in Yaman, south of Arabia and they are called by the Arabian writer as Yamanites. But the Kahtanites came to be regarded in later times as Himyarites from Himar, one of the sons of Abdus Shams. The Isma'ilites lived in Hijaz and they were sometimes called Banu Ma'ad from Mudar, grandson of Ma'ad. The Banu Quraysh, the Banu Qays, the Banu Bakr, the Banu Taghlib and the Banu Tamim were the branches of this stock. The Himyarites had attained great civilization, while the Mudarites were nomadic and pastoral. There was a keen and constant antagonism between the two races long before the advent of the Prophet. The preachings of Muhammad (Sm.) wiped out the racial jealousy and 'Umar the Great improved their relations to a very great extent. Under Mu'awiyah they began to

Struggle between Mudarites and Himyarites

pick a quarrel and their enmity was fanned by the Khalifah to serve his own end. It was his policy to hold the balance between the two tribes. He did not allow one tribe to oppress the other.

Mu'awiyah could study men of parts. He appointed several administrators who helped him in suppressing the disturbing elements and extending his empire abroad. Of these persons, Amr bin 'As, Mughira bin Shu'bah and Ziyad bin Sumayya were the most prominent. Amr bin A's, the conqueror of Egypt, was the Governor of Egypt for five years under Umar I and he continued the same post for a like period during the Khilafat of Uthman. Mu'awiyah appointed him the Governor of Egypt and he remained in the post till his death. It was under him that Uqba was sent as General against the Berbers of North Africa which was brought under the sway of the Muslims. "Brave in the field, astute in council, course and unscrupulous in word and deed, it was mainly to Amr that Mu'awiyah owned his ascendency over 'Ali and the eventual establishment of the Umayyad dynasty." *

Amr bin 'As

Al-Mughira was an early convert to Islam. Clever and powerful, he was one of the able Generals of Mu'awiyah. He joined his party during the civil war with Ali. Mu'awiyah made him the Governor of Kufa which was full of quarrels and factions. Within a short time, he restored peace and order in Kufa.

Al-Mughira

Ziyad bin Sumayya was a natural son of Abu Sufyan. At first he was a strong supporter of 'Ali. On the abdication of Hasan he flatly refused to submit to Mu'awiyah. It was al-Mughira who ultimately reconciled his half-brother to him. Ziyad was a best fitted person to bring peace in the turbulent Basrah. Mu'awiyah appointed him the Governor of Basrah in July, 665 A.D. Ziyad soon brought peace and order to the city. After the death of Mughira, Kufa was also placed under him. He proved a pillar of strength to the Umayyad rule in the Eastern Provinces. "Powerful, wise and eloquent, he was the ablest stateman of the day."**

Ziyad

* W. Muir, *The Caliphate, Its Rise, Decline and Fall.*

** *Ibid*

Conquest of Mu'awiyah

Having established his position at home, Mu'awiyah embarked upon a career of conquest. The conquest of North Africa was a memorable event of his reign. In the beginning of his reign, Amr bin A's was the Governor of Egypt. He was so much disturbed by the Romans that he sent his famous General Uqba to North Africa. He fought against the Romans for a long time and brought Africa under his sway. He founded Kairowan to the south of Tunis in 50 A.H./670 A.D. and strongly fortified it against the raids of the Berbers. Kairowan subsequently became the capital of North Africa.

Conquest of Africa

Kairowan founded in 50 A. H.

But few years later Uqba was surprised by the joint attack of the Roman and Berber armies. He with his small army fought against the enemy but was defeated and killed. Kairowan again fell into the hands of the Berbers. Uqba was one of the best Generals of the Muslim world. He is regarded by the European historians as the Muslim Alexander.

One of the ambitions of Mu'awiyah was to conquer the Byzantine capital, Constantinople and with this end in view, a formidable expedition was sent against Constantinople under the command of his pleasure-loving son, Yazid. The expedition was not successful for various reasons.

Attack on Constantinople

The name of Mu'awiyah will remain fresh in the memory of the readers as the builder of the first Muslim Navy. While he was the Governor of Syria, he had built a fleet of nearly 500 ships to fight with the Greeks on the Mediterranean Sea. With this fleet he conquered Cyprus, Rodes and other Greek islands near the coast of Asia Minor.

Builder of the first Muslim Navy

Mu'awiyah made great progress in extending his rule in the East. Herat, having rebelled, was stormed in 41 A.H./661 A.D. and two years later Kabul was captured. Ghazna, Balkh, Qandahar, Bukhara, Samarkand and Tirmidh were also annexed to the empire of Islam. Thus the reign of Mu'awiyah "witnessed not only the consolidation but also the extension of the territories of the Caliphate".

Mu'awiyah as a King

Mu'awiyah was the first man who transferred the *Khilafat* to a *Mulk*—republican to kingship. He once said, "I am first of the kings". He made the Khilafat a hereditary kingship by nominating his son Yazid in 676 A.D. to the future throne. His example of nominating the next Khalifah became a precedent and was followed by the subsequent Khalifahs of the Umayyad dynasty. This practice was equally followed by the Abbasids and by the later dynasties. Hence he may be called the founder of hereditary kingship in the history of Islam. 'The tribal democracy of his predecessors was gone for ever and 'Mu'awiyah replaced it by his personal rule and autocracy which his successors turned into the pattern of the Byzantine or Persian absolutism. Outwardly, Mu'awiyah observed the forms and functions of the Khalifah. Like the Pious Khalifahs he led the prayers on Friday. But unlike them, he kept himself aloof from the common Muslims. He gave up the simplicity and accessibility of the Orthodox Khalifahs. 'His palace was guarded by armed soldiers and when he appeared in the public, he was surrounded by his bodyguards. He regarded the public treasury as his personal property. He tackled all important problems in his personal capacity and had no connection with the Council of Elders. In this way, he did away the democratic traditions of the Republic. Thus "the accession of Mu'awiyah to the throne at Damuscus heralded the end of Khalifat and the beginning of Kingship".

Founder of hereditary kingship

Mu'awiyah was a good administrator. He was the first man who instituted the bureau of registry (*Diwan al-Khatam*) and organised a postal department (*Diwan al-Barid*). He, in co-operation with Zaid, established a police force, called *as-Shurta*. Mu'awiyah separated the criminal administration from the finance. He appointed Governors for the provincial administration and a special officer under the title, *Shahib-ul-Kharaj* for the revenue administration. He adopted a measure like income-tax of the present day in which he deducted the poor-tax from the fixed annual amounts.

Administration of Mu'awiyah

Death of Mu'awiyah

Mu'awiyah passed away in April, 680 A.D. at the age of about 75 years, after a long and prosperous reign.

An estimate of Mu'awiyah

Mu'awiyah was the founder of the Umayyad dynasty and the ruler of a vast empire. During the nineteen years of his reign he carried on wars against the Romans both on land and sea more jealously and continuously than any of his successors.

His achievements entitle him to rank as one of the best of the Arab kings

Though he was not a soldier of good fortune, he was second to none of his contemporaries as a military organiser. The battle of Siffin bears ample testimony to this fact. His African conquest formed the glorious event of his reign. He built up a well-organised Government and out of chaos developed an orderly Muslim society. The achievements of Mu'awiyah entitled him to rank as one of the greatest rulers of the Muslim world.

As a statesman

As a statesman, Mu'awiyah maintained equilibrium between the Kaisites (northern Arabs) and the Kalbites (southern Arabs). Though he was more nearly related to the former, he made the son of his Kalbite wife his heir and so he held them both. His aspiration in State policy was to establish a dynasty and when this dynastic interest was fulfilled by the nomination of his son, Yazid as his successor to the throne, his only care was the welfare of the State.

As a ruler

As a ruler, Mu'awiyah was very generous and upright. He was stern to the unruly and kind and considerate to the poor and the weak. Under his rule, the rulers and the ruled lived side by side. The Christians were happy under his benign Government. He appointed Christians to high offices of the State. One of his chief advisers was a Christian. He rebuilt the church of Edessa which had been destroyed by an earthquake. Commerce and industry were nourished and nurtured under his patronage. Thus peace and prosperity prevailed over the whole of the empire. Hence it can be said in the words of Prof. Hitti that he was not only the first, but also one of the best of the Arab kings.

Mu'awiyah was a very shrewd politician, cunning diplomat and unscrupulous statesman who did

not hesitate to adopt any means, fair or foul, to achieve his own end. Where valour and strength could not avail him, he had resort to cunning and guile. The character of Mu'awiyah has been depicted by Osborn in his famous book, "Islam under the Arabs" in which he says, "Astute, unscrupulous and pitiless, the first Khalifah of the Umayyads shrank from no crime necessary to secure his position. Murder was his accustomed mode of removing a formidable opponent. The grandson of the Prophet was caused to be poisoned. Malik al-Ashter, the heroic lieutenant of Ali was destroyed in a like way. To secure the succession of his son Yazid, Mu'awiyah did not hesitate to break the word he had pledged to Husayn, the surviving son of Ali. And yet this cool, calculating, atheistic Arab ruled over the region of Islam and the sceptre remained in his family for the space of nearly ninety years". Mr. Osborn has brought a great charge against Mu'awiyah by picturing him as the murderer of several persons but he, at the same time, has frankly admitted that Mu'awiyah was cool and calculating and ruled with wisdom over his subjects. We only ask him to judge his statement in the light of the then European countries.

Character of Mu'awiyah depicted by Osborn

Mu'awiyah was a good judge of men, matters and situation. He wanted to remove the pulpit and staff of the Prophet from Madinah to Damascus. But the impious act was checked by the divine interposition. He had the highest respect and regard for the Prophet. He stood in the way of Ali but he never fought face to face with him. On the whole, Mu'awiyah was astute, unscrupulous, diplomatic, liberal and forbearing. He was more ready to win his opponents and enemies by lavish gifts and spirit of conciliation rather than by harsh measures. In this respect he himself said, "If I can get a thing by using my whip, I do not use my sword, if words are sufficient to get it, I do not even use my whip". He led a luxurious and comfortable life, but his luxuries and comforts did not interfere with the efficiency of his Government.

Respect for the Prophet

CHAPTER XIII

YAZID AND MU'AWIYAH II

(16—64 A.H./680—683 A.D.)

Accession of Yazid

With the accession of Yazid bin Mu'awiyah, the very principle of Islam was dashed to the ground. The nomination of Yazid was sure to meet with the vehement opposition when Mu'awiyah was gone. The sons of Abu Bakr and 'Umar at last complied with the command of Yazid but Abdullah bin Zubayr who was a claimant of the Khilafat and Husayn, who had legitimate claim on the Khilafat after the death of Mu'awiyah, according to the covenant made by Hasan and Mu'awiyah, refused to take the oath of allegiance to Yazid. These two could not tolerate the supremacy of Yazid and they escaped to Makkah. Husayn was upright, honest, sincere and was noted for bravery, magnanimity, piety and ability. He refused to bow down his head even at the risk of his life to Yazid who not only led a sinful, sensual and immoral life but also used to take pride in his vices.

Refusal of Husayn and Abdullah

The oppression and torture of Yazid's governor led the people to rise against him at Kufa and the inhabitants of that place invited Husayn to come to their release. The friends of Husayn knew the Iraqian character and so they tried to persuade him not to put trust in the Kufans' promise. Abdullah bin Zubayr who wanted him out of his way fostered the design and Husayn yieldig to his advice, was tempted to accept the call. His cousin Muslim was sent to Kufa to know the actual position of the field. On his arrival the Kufans promised to side with him and being assured by the Kufans he sent a letter to Husayn requesting him to come to Kufa. In the meantime, Muslim was put to death by Ubaydullah bin Ziyad, the then Governor of Iraq.

Citizens of Kufa invited Husayn

Muslim was sent and put to death

On receiving the letter, Husayn started for Kufa with his family and a little band of devoted followers. He had already passed the desert advancing upon Kufa when tidings reached him of the fate of Muslim. He was staggered but he could not stop his journey. He had not proceeded far when he was met by a troop of Kufan horse under an Arab Chief of the tribe of Tamim named al-Horr who firmly refused to let him pass. So, the little band, leaving Kufa on the right marched to the left along the western bank of the Euphrates. But Ubaydullah did not think it proper to allow the party to hover about the city. He sent Umar bin Sa'd with 4,000 horses. Thus arrested, Husayn pitched his camp on the field of Karbala on the river-bank, twenty-five miles north of Kufa, on the first day of Muharram. But Ubaydullah during this time insisted upon unconditional submission and to effect this without resort to arms, he ordered 'Umar to cut off access to the river hoping that thirst might thus force him to surrender. Husayn still stood firm. He first made proposal for compromise, but when there was no possibility of compromise, he resolved to fight the battle to the bitter end.

Husayn set out for Kufa

Met by Horr near Kufa

Encamped at Karbala

Events of Karbala

Both the parties met in the field of Karbala on the 10th October, 680 A.D. 'Umar bin Sa'd with 4,000 soldiers reached the battle-field.

Husayn, relying on the sincerity and generosity of the Umayyads requested them to be kind to the helpless and innocent children and women. He fully realized the position of his family and now he said, "Let me return to the place from where I came, if not, then lead me to Yazid at Damascus and place my hand in his, so that I may speak with him face to face ; or if thou wilt do neither of these things, then send me far away to the wars where I shall fight as the Khalifah's faithful soldiers against the enemies of Islam". But the General did not listen to him. He ordered the heartless Shimar to bring Husayn dead or alive to Kufa without any delay.

On the 9th Muharram, Husayn wanted to send his kinsmen and family away but one and all refused

to leave him. 'Ali, Husayn's little son, lay sick of fever, but they could find no drop of water to slake his parched lips. The women and children passed the night in wailing and terror.

Ninth Muharram

On the morning of the tenth Muharram, Husayn drew out his little band for battle. The unequal fight began amid the cries of the women and little ones. Qasim, the nephew of Husayn, was early struck and he died in his uncle's arms. One after another the sons and brothers, nephews and cousins of Husayn fell before the shafts of the enemy. At last driven by thirst, Husayn sought the river-bank with his son in his arms, but the enemy turned him off from there with arrows. The infant child was shot dead with arrows in the arms of his father. Unable to stand up against his pitiless foes, he seated himself at the entrance of his tent when a woman handed him water to assuage his burning thirst. As he raised it to his lips he was pierced in the mouth with a dart. Being faint with loss of blood he soon fell to the ground and "then the murderous crew rushed upon the dying hero. They cut off his head, trampled on his body and with savage ferocity subjected it to every ignominy". "A thrill of horror ran through the crowd when the gory head of the Prophet's grand-son was cast at Ubaydullah's feet. Hard hearts were melted". * The scence that followed is still fresh in the believers' eyes. Gibbon says, "In distant age and climate the tragic scene of the death of Husayn will awaken the sympathy of the coldest reader".**

Tenth Muharram

Husayn's head was cut off

"Thus fell one of the noblest spirits of the age and with him perished all the male members of his family with the solitary exception of a sickly child named 'Ali who later in life received the designation of Zayn al-Abidin". The saddest death of Imam Husayn is a great lesson to the whole Muslim world. He could have saved himself and his near and dear ones by giving 'allegiance' to Yazid but he stood firm to his principle and ultimately sacrificed himself at

* W. Muir, *The Caliphate, Its Rise, Decline and Fall.*

** E. Gibbon, *Decline and Fall of the Roman Empire.*

Zayn al-Abidin were sent to Damascus, the seat of Yazid. Yazid was moved with the sorrowful cry and out of fear he, with proper respect to the women, sent them back hurriedly to their homes.

Results of the tragedy of Karbala

The tragedy of Karbala is an event of far-reaching consequences in the history of Islam. It decided not only the fate of the Khilafat but also destroyed once for all the prospects of unity among the Muslims which had developed in Mu'awiyah's time. P.K. Hitti says, "The blood of Husayn even more than that of his father, proved to be the seed of the Shi'ite Church". The Shi'ite party was born anew on the field of Karbala. Henceforth the first ten days of Muharram came to be observed by the Shi'ite Muslims as days of lamentation. The day of Karbala gave the Shi'ite a battle cry which ultimately proved to be one of the causes of the fall of the Umayyad dynasty. The division of the Muslims into two hostile camps was detrimental to the progress and prosperity of future Islam.

Birth of Shi'ite party

Division of the Muslims

The people of Makkah and Madinah received the greatest shock at the tragic scene of Karbala and they now demanded of Yazid the redress of the wrong committed on the members of the family of 'Ali. Yazid now felt the evil which the massacre of Karbala had inflicted on the Umayyad throne and the rebound caused thereby in favour of the house of 'Ali. The people of Kufah who helped the cause of Yazid now stood in his way. The Khariji heresy gained new impetus especially at Basrah. Its adherents entered into a covenant of revenge and of never-ceasing hostility against the government. But it was from a different quarter that the peril first assailed the Khilafat. It came from Abdullah bin Zubayr.

Danger from the Alid reaction

No sooner had the sad story reached Arabia than Ibn Zubayr arose and harangued the citizens of Makkah with serious criticism against the ruling power. Then Makkah became furious with the existing power and Ibn Zubayr taking this opportunity declared himself as the future Khalifah. When this

Ibn Zubayr declared himself Khalifah

reached the ears of Yazid, he sent a deputation to Makkah to bring him to Damascus but Ibn Zubayr understanding the inner motive of the Khalifah scorned the offer and imprisoned the embassy.

Madinah revolted

Meanwhile, Madinah was in a ferment. The Madinites were disgusted with Yazid's luxurious and impious conduct. They proclaimed his deposition and drove his governor from their city. At this Yazid became angry and sent a large army consisting of his Syrian mercenaries under the command of Uqbah. Both the armies met at a place called Harra where the Madinites were completely discomfited and unfortunate city was for three days given up to the licence and rapine of Syrian army. "The city which had sheltered the Prophet and which was sanctified by his life and ministry, was fully desecrated".

Battle of Harra

Siege of Makkah

After the destruction of Madinah, Yazid's army proceeded to Makkah where Abdullah bin-Zubayr declared himself Khalifah. For two months the city was besieged. The Ka'bah caught fire and was burnt to the ground. When the siege was going on, the news of the death of Yazid reached Makkah and the army ran back to Damascus and thus Makkah was saved from further destruction.

Ka'bah destroyed

Death of Yazid

Character of Yazid

Yazid was a man of cruel nature. He was a drunkard and debauchee and it is said that he used to go out of his way to violate the principles of Islam. He reigned for three years and six months but no progress was made in his reign to extend Islam. On the contrary, there were serious disasters in North Africa. According to Ibn at-Tiktaka, his reign was noted for three misdeeds. "He killed al-Husayn, son of 'Ali in the first year of his reign. In the second year he plundered Makkah and ransacked it for three days and in his third year he raided the Ka'bah".

Mu'awiyah II

After the death of Yazid, his son Mu'awiyah II became the Khalifah of Islam. He was a man of

mild disposition. He retired into private life after a reign of a few months and died shortly after.

On his death, the Umayyad council was divided and various aspirants to the throne appeared. Ibn Zubayr was now the acknowledged Khalifah at Makkah and Madinah. He also succeeded during the next few months in being the recognized ruler over Egypt and the greatest part of Syria. Al-Kufa also went over to Ibn Zubayr.

CHAPTER XIV

MARWAN AND ABDUL MALIK

Marwan (64—66 A.H./683—685 A.D.)

Marwan elected Khalifah

Mu'awiyah II had left no child but there was a brother, a young son of Yazid, named Khalid. But the chief men of the court felt that a strong hand was needed in this situation and they put forward Marwan. After much discernment he was saluted as Khalifah on condition that Khalid would succeed on reaching man's state. Marwan was a great diplomat. He with the help of the Syrian Himyarites marched against the Mudarite chief Zahhat who was vindicating the cause of Abdullah bin Zubayr. He met the enemy in the battle of Marj Rahat in which he was victorious. Thereupon the whole of Syria came under his sway. Egypt was also regained. Finding his position sufficiently secure and feeling the approach of his end, he nominated his own son Abdul Malik to the future throne, for he feared Khalid bin Yazid who might claim the throne after his death.

Battle of Marj Rahat

End of Marwan

Marwan received his death at the hands of Yazid's widow. His reign lasted barely for a year. He was not recognised as Khalifah by the Sunnis. They took him as a rebel against Abdullah bin Zubayr. He was succeeded by his worthy son Abdul Malik whose authority was at once recognized throughout Syria and Egypt.

Abdul Malik (66—86 A.H./685—705 A.D.)

On the assassination of his father, Abdul Malik ascended the throne. But from the beginning he had to face great many difficulties. He was not a man to be cowed down by dangers and difficulties. He showed himself quite equal to the onerous task and after wars lasting for several years he succeeded in uniting the Muslim empire under one sceptre.

In Iraq, a dangerous disturber of peace named al-Mukhtiar bin Abu Ubayd had appeared before Abdul Malik assumed the reins of the government. He declared himself, "avenger" of Husayn's murder, and raised the standard of rebellion. By all manner of intrigues he managed to form a party amongst the 'Alids which preached revenge for the assassination of al-Husayn. Al-Mukhtiar with the help of the penitents who visited the tomb of al-Husayn at Karbala and were gathering there, raised a bitter cry for the son of Fatimah and 'Ali, gained possession of Kufah and succeeded in extending his sway over al-Iraq and even parts of Persia and Arabia. He also sent his army under the command of Ibn al-Ashtar against his old arch enemy Ubaydullah. Ibn al-Ashtar gained victory over Ubaydullah in the battle of the Zab and this victory made Mukhtiar for the moment undisputed master of Mesopotemia. Ibn Zubayr who declared himself Khalifah at Makkah and Madinah, refused to ally himself with Makkah and sent his brother Mus'ab, Governor of Basrah, against him. Mus'ab was met on the way by the troops of al-Mukhtiar whom he totally discomfited and ultimately the avenger was killed and his followers were put to the sword. Now Abdullah became the undisputed master of Iraq, Mesopotemia and Khurasan.

Rise of Mukhtiar at Kufa

Ibn al-Ashtar sent against Ubaydullah

Battle of Zab

Mus'ab defeated Mukhtiar

In the meantime the Khawarij kept the East in constant alarm. Mus'ab realizing the situation, sent Muhallab who had been withdrawn from the field for the government of Mosul against the Kharijite bands and after eight months of warfare he succeeded in dispersing them for the time.

Outbreak of the Khawarij

After curbing the power of the Khawarij Abdul Malik had been contemplating operations against Ibn Zubayr, but the severe famine paralysed his efforts for a time. Amr bin Sa'd was aspiring to the Khilafat, but the dream of the dreamer was frustrated by the succession of Abdul Malik. One night he re-entered Damascus and set himself up as Khalifah. Abdul Malik hurried back and after some engagements offered an amnesty on which the fighting ceased, but after a few days Amr bin Sa'd was killed.

Rebellion of Amr bin S'ad

War against Mus'ab

Abdul Malik next turned his attention towards Mus'ab who was holding Mesopotemia and Chaldea on behalf of Ibn Zubayr. When the army of the Khalifah was advancing, he got frightened and sought the help of Muhallab who was very busy with the Khawarji. So he, along with his son and his friend Ibn al-Ashtar had to fight the Khalifah. But all of them were killed in the battle and Iraq passed into the hands of Abdul Malik.

Makkah besieged

After the chastisement of Mu'sab, Abdul Malik sent his troops against Abdullah Ibn Zubayr under the leadership of Hajjaj bin-Yusuf, who after conquering Madinah laid siege to Makkah. The siege had lasted for seven months when Ibn Zubayr lost his heart. He was tempted to give in but at the inspiration of his mother 'Asma, daughter of Hazrat Abu Bakr, who preferred death to dishonour, he jumped upon the enemy with a firm determination to win or to die. The Umayyads were driven back on all sides at the outset but in the end he fell fighting gallantly and his head and the heads of his two leaders were exhibited at Madinah and thence sent to Damascus. Great damage was done to Makkah and the inhabitants, suffering the extremities of want, deserted the city.

Ibn Zubayr dies fighting

Ibn Zubayr recognised as Khalifah by the Sunnis

Ibn Zubayr was one of the few men who rose from poverty to power by dint of merit and labour. He was a man of noble spirit who held the title of Khalifah for long nine years. He was recognized by the Sunnis as the legitimate Khalifah of Islam, because the two Holy Cities were under his possession and prayers were offered for him from the pulpits of the two cities.

Abdul Malik, the undisputed master of the empire

On the death of Ibn Zubayr, Abdul Malik became the undisputed monarch of the Islamic world and his name was mentioned as Khalifah in the prayers of every mosque from east to farthest west. Muhallab, the lieutenant of Abdullah bin Zubayr, realizing his own position took the oath of fealty to Abdul Malik.

When the struggle was going on between Abdul Malik and Abdullah, the Khawarij had acquired

much strength and began to rise in revolt against the authority of the Khalifah. Their main grievance was against the ill-treatment and mal-administration of Hajjaj bin Yusuf, the Governor of Iraq. On many occasions the legions of Abdul Malik were discomfited but as there was no unity among the Khawarij themselves, they could not stand together, the result being that they were ultimately defeated and suppressed. They met the same fate in Persia at the hands of Muhallab who destroyed their strongholds and put them to the sword. Many of their followers took refuge in the desert of al-Asha. Taking advantage of this unrest the Romans took the opportunity of making encroachment upon the dominions of Islam. Abdul Malik was compelled to take the field and after a series of operations he captured a large territory from the Byzantine emperor. In the east, several districts in the neighbourhood of Kabul ruled by a Hindu prince named Ratbil were brought under his control.

War with the Romans

Uqbah conquered Africa for the first time but with the death of this General, Africa was lost to the Muslims. Abdul Malik, after restoring peace in the empire, sent an army under the command of Zubayr, an able lieutenant of Uqbah, for the re-conquest of the lost country. He having slain Kusaila beat both the Greeks and the Berbers. But a fatal mistake spoiled his efforts. He, keeping a small detachment with him at Berca, sent his army to the conquest of the outlying parts. At this ooportune moment the Berbers with the help of the Romans attacked Zubayr. A fierce fight took place in which Zubayr was defeated and killed and his soldiers cut to pieces.

Re-conquest of Africa

At this Abdul Malik became furious and to give a good lesson to the Berbers, he despatched another army under the command of Hasan Ibn Nu'man. Soon Kairowan was re-captured and the city of Carthage was stormed. The Romans and the Berbers were defeated in the field and the Umayyad empire extended from the walls of Berca to the shores of the Atlantic.

Conquest in West Africa

In the meantime, a woman named Kahina declared herself a "Divine Being" and many, being

influenced and impressed by her supernatural attributes, acknowledged her authority. She inspiring the Berbers with new courage inflicted a crushing defeat on Hasan who was driven back to Berca and was forced to remain inactive for five years. Then reinforced by the Khalifah he overthrew the priestess who was slain in the fight. The Berbers, finding no other way, sued for peace which was granted to them on condition that they would supply the Muslims with a cavalry of 25,000 strong. Islam now found a footing ground in the land of the Berbers.

Kahina

Her defeat and death

Reforms of Abdul Malik

With the restoration of internal order, Abdul Malik introduced a number of reforms and administrative measures for the convenience of administration. During the days of the Prophet all records relating to Arabia, were maintained in Arabic. But when Persia, Syria and Egypt came under the domination of the Arabs, Umar allowed the records of these countries to continue in their own languages. The language, used in Persia was Persian, in Syria Syrian and in Egypt Coptic or Greek. As a result of this, the revenue and fiscal departments were filled with the non-Muslim natives of the provinces who knew their old languages. Abdul Malik abolished these languages and introduced Arabic in their stead for the purpose of government business and account in the provinces of Syria and Iraq. Later Arabic also became the court language of Egypt and Persia.

Introduction of Arabic as official language

The next reform of Abdul Malik was the issue of the new Arabic coins. In the days of the Prophet and Abu Bakr, the Roman and Persian currencies were used in the country. But with the expansion of the Muslim Empire under Umar, all kinds of coins poured in and some of them were defective. When Abdul Malik became the undisputed master of the Muslim Empire, he took up the problem of coinage. He issued purely Muslim coinage of gold, silver and copper called till then by the Byzantine names *dinar*, *dirham* and *fals*. He also established a central mint at Damascus to mint his new coinage. He thus

Introduction of new Arabic coinage

A mint established by Abdul Malik

arabicized the administration and instituted a purely Islamic coinage.

The third great reform of Abdul Malik was the improvement in the art of Arabic writing. Hajjaj bin Yusuf, his able administrator had the greater share in it. There were two defects in Arabic script. Firstly, 'it consisted of consonants only, with the result that one word could be pronounced in several sounds'. The non-Arabs were facing much difficulties as they could not understand the words written without vowels. Secondly, the Arabic alphabet has several letters which have one and the same shape such as *dal*, *zal*, etc. Hajjaj bin Yusuf introduced vowel marks into Arabic script and in order to distinguish letters of the same shape he promoted the use of putting *nuqtas* (points) on these identical letters. These improvements 'made the art of writing Arabic more perfect and thus helped the discrimination of Arabic language to wider circle of readers'.

Improvement in the art of writing Arabic

The Arab Muslims were to pay hitherto only the *Zakat* and were exempted from other taxes, which made many people volunteer to accept Islam. These new Muslims left their villages where they had worked as agriculturists and came to the towns to join the army as *Mawali* (new converts). As a result, the revenue of the State was seriously affected. Firstly, taxes were greatly reduced for new converts to Islam. Secondly, the soldiers were entitled to have a share of the special subsidy. In order to avoid this double loss to the treasury Abdul Malik in consultation with al-Hajjaj 'took the necessary measures to restore such men to their farms and reimposed on them the high tribute they had paid before conversion, which included the equivalent of *Kharaj* (land tax) and *Jizya* (poll-tax). These measures of Abdul Malik were resented to very much by the Mawali (new Muslims) who, later on, joined the Abbasid propaganda to bring about the fall of the Umayyad dynasty. The Arab Muslims who acquired property in a Kharaj territory were also asked to pay the usual land tax.

Fiscal reforms

Development of postal system

Abdul Malik developed the postal system set up by Mu'awiyah. All the provincial capitals of the empire were connected with the imperial capital by regular postal services for which he used relays of horses. The postal officials kept the Khalifah informed of all events in their provinces. He founded a number of cities 'among which the most important was the city of Wasit in Lower Iraq'. The purpose of the foundation of this city was to keep the turbulent Iraqis in check.

Foundation of cities

Abdul Malik died in the year 750 A.D. after a glorious reign of twenty-one years.

Estimate of Abdul Malik

Abdul Malik was the second founder of the Umayyad dynasty. He came to the throne when it was threatened from external dangers and internal enemies. By his extraordinary ability and wise statesmanship, he freed the empire from external dangers and saved it against internal enemies. Having triumphed over all his enemies, he left to his sons a flourishing empire. By his reforms, he laid the foundation of Islamic culture and civilization. He had in him the gift of originality. He was also a great builder. He built the famous Dome of the Rock (Qubbat al-Sakhra) at Jerusalem wrongly called by the Europeans "the Mosque of Umar" which stands to this day as a beautiful specimen of early Muslim architecture. He also built another mosque in Jerusalem called *Masjid al-Aqsa* (Aqsa Mosque). Himself a composer of no mean merit, he encouraged poets by a princely liberality. Historians called him greedy and cruel, and "his lieutenants", says Masudi "followed his foot-steps in the reckless shedding of blood". In his youth he was an orthodox Muslim, but after his accession to the throne he was quite indifferent to religion. He was the first, says the Arabian historians, who acted treacherously to Islam, the first to conduct the exchequer in Arabic instead of Persian, the first to prohibit men from talking in the Khalifah's presence and the first who prohibited exhortations to justice saying—"Let no one enjoin equity and the fear of God upon me or

A great builder

I will strike his head off from his shoulders". In character Abdul Malik can be compared with Charlemagne (of Germany) "but he was certainly less cruel than Charlemagne," says Ameer Ali. If he was cruel, his cruelty like his frequent breaches of faith was due to an anxiety to safeguard and promote the interest of his dynasty. When this dynastic interest was absent, he was daring and energetic, resolute and ambitious and he never faltered in the pursuit of his design. He was undoubtedly one of the best rulers and successful statesmen the Islamic world has ever seen. He will remain fresh in the memory of the Muslims against the wear and tear of time.

Capable and energetic ruler

CHAPTER XV

WALID I AND SULAYMAN

Walid I (86—96 A.H./705—715 A.D.)

On the demise of his father Abdul Malik, al-Walid ascended the throne of Damascus in 86 A.H./ 705 A.D. During his reign there was complete peace and tranquillity in the empire. The power of the Kharijites was crushed and there was no rebellion anywhere in the country.

'Umar bin Abdul Aziz made viceroy of the holy cities

Walid followed in the foot steps of his father and maintained Hajjaj bin Yusuf in the viceroyalty of the East. But Arabia was made over to his own cousin, the pious 'Umar bin Abdul Aziz under whom, for several years, Makkah and Madinah enjoyed a mild and beneficial administration. 'Umar formed a council of learned citizens and no administration was done without consulting them. He beautified and enlarged Makkah and Madinah with numerous public structures, improved the roads connecting the cities of Hijaz with the capital for the convenience of the public. He tried his best to ameliorate the condition of his people. His beneficial and generous rule drew away from the heavy hands of Hajjaj a great number of men of al-Iraq who escaped the tyranny and oppression of the latter in Makkah and Madinah. Hajjaj became irritated at this and complained to Walid against 'Umar of the shelter given to his malcontent subjects in the Holy Cities. Walid, who was under the influence of Hajjaj, removed 'Umar from his viceroyalty.

Mild and beneficial administration of 'Umar bin Abdul Aziz

Removal of 'Umar

Yazid escaped to Palestine

About this time Yazid ibn Muhallab with his brothers was also tortured and put into prison by Hajjaj bin Yusuf. Yazid managed to escape from the hands of the tyrant and fled to Palestine where he took refuge with Sulayman, the Khalifah's brother.

Hajjaj bin Yusuf

Hajjaj bin Yusuf was the outstanding figure throughout this period. He played the most prominent part during the Khilafat of Abdul Malik and Walid without whom the Umayyad dynasty would not have survived. He began his career as a simple school master at Taif but by dint of his intelligence and sagacity he won the love and admiration of Abdul Malik who took him in his ministerial staff and within a short time Hajjaj proved himself worthy of the post entrusted to him. After the defeat of Musa'ab he was sent to subdue Abdullah bin Zubayr who was ultimately defeated and slain by Hajjaj. Many historians describe him as the incarnation of cruelty in the annals of Islam. But one cannot deny the fact that "the Caliphate owed much to him. For twenty years the absolute ruler of the East in times of troubles and dangers with anarchy abroad, perversity and fickleness at home, rebellion and wild fanaticism at his doors, Hajjaj by his bravery and resolution maintained the strength and restored the prosperity of the empire in al-Iraq, Arabia and Khurasan." If he was cruel and severe, his cruelty and severity was justified no doubt in quelling the disturbing and turbulent elements around him. The Khalifahs were so much pleased with him that Walid I gave him a free hand and even in his own sphere of government gave in to him and consulted his wishes. At his instance he dismissed 'Umar bin Abdul Aziz from the viceroyalty. Under Walid Hajjaj reaped the fruit of the hard work which he had to do under Abdul Malik. In Iraq where he was appointed governor after the conquest of Makkah peace prevailed. He used to heal the wounds which a twenty years' war had inflicted upon the well-being of the country. When he had pacified his provinces he turned his attention to the arts of peace, developing the canal system upon which depends the fertility of the marshy land on the Lower Tigris and Euphrates doing his best to prevent the peasantry from flocking from the country into the towns. It is said that "he forbade the peasants to slaughter oxen, in order to keep them for the plough". Under him Qutayba bin Muslim conquered

Hajjaj bin Yusuf was the outstanding figure during this period

Hajjaj defeated Ibn Zubayr

If cruel, the cruelty was of necessity

Canal system developed

Under Hajjaj Transoxiana and Indo-Pakistan were conquered

Transoxiana and Muhammad bin Qasim took the Indus land. The whole credit of it is due to Hajjaj who put these men in the right place and whose name feared as it was far into the East, gave them a powerful backing.

Expansion of the Empire ..

The reign of Walid I was famous for the expansion of the Khilafat in the annals of Islam. During this period great conquests were made both in the east and in the west. In the east, Central Asia and Sind were conquered under the guidance of Hajjaj bin Yusuf.

Qutayba appointed governor

Conquest of Central Asia. Transoxiana, the land of the Turks, consisted of many little and large kingdoms. Of these Balkh, Tukharistan, Bukhara, Farghana and the kingdom of Khwarism were the most important. The Turkhomans always gave trouble to the Muslims by rising in revolt. In order to put an end to these troubles, Hajjaj bin Yusuf removed Yazid bin Muhallab, who failed to subdue them, from the lieutenancy and in his place appointed Qutayba bin Muslim. Qutayba proved worthy of the task entrusted to him. He brought the whole of Central Asia under the subjugation of the Muslims.

Campaign of Qutayba

Bukhara captured

Capture of Samarkand

Qutabya first advanced against Balkh and Tukharistan in 706 A.D. The princes of these places submitted to him and agreed to pay tribute to the Khalifah. Next he invaded Bukhara and after a hard contest captured it. In 710 A.D. Qutayba crossed the Oxus and marched on Khawarism. The Shah of Khawarism made peace with the Muslims. By this time he was recalled by the news that Samarkand had thrown off the Muslim yoke. So he led a campaign against it and captured the city. During the next two or three years Qutayba pushed his conquests forward, taking Khojanda, Shash and other cities of Farghana, till he reached the confines of China. In 714 A.D. he even invaded the Chinese Turkestan and is said to have conquered Kashghar. But his campaign was soon cut short by the death of the Khalifah.

Conquest of Indo-Pakistan. Like Qutayba in Central Asia, Muhammad bin Qasim, cousin of Hajjaj, took the banner of Islam into the land of Indo-Pakistan. The cause of this expedition was the harassment of the Arab governor caused by the pirates of Sind. The king of Sind was Dahir who refused to comply with the demand of the governor. Several attempts were made to punish the king along with the pirates but all efforts were baffled till Muhammad bin Qasim came to save the prestige and honour of the Arab governor. He attacked the kingdom of Dahir. Dahir tried his best to save his country from the hands of the foreigners but was ultimately defeated and killed. Then Sind, Multan and a part of the Punjab were annexed to the Muslim empire. The Muslim army also made progress by this time in Armenia and Asia Minor. But all other conquests of his reign faded before the conquests of the West.

Conquest of Indo-Pakistan by Ibn Qasim

Annexation of Sind, Multan and the Punjab

Conquest of Africa. Musa bin Nusayr was appointed governor of the Mediterranean Coast to the south of Egypt. He made great conquests in the West. He defeated the Berbers who gave much trouble to his predecessors and re-established the authority of the Khalifah up to the bank of the Atlantic. Next he sent expeditions against the Romans who created troubles for the Muslims in the Mediterranean. He, with the help of the navy, captured the islands of Ivica, Minorca and Majorca near the coast of Spain.

Campaign of Musa in Africa

Conquest of Spain. The condition of Spain before the Muslim conquest was a miserable one. The whole country was groaning under the oppression and torture of the Gothic kings. The middle class was reduced to ruin and misery while the noble and privileged classes were totally exempted from taxation. The country was divided into many camps and the agriculturists were overburdened with taxation. Serfs or slaves had no freedom of action, even of marriage. They were tortured by their masters in many ways. The Jews who were the progressive and enlightened section of the country were mercilessly persecuted. Their freedom of marriage and faith was curtailed and curbed by the bishops who

Condition of Spain before the Muslim conquest

Circumstances leading to the conquest

wielded enormous powers. Thus when the impoverished citizens, the wretched slaves or serfs and the persecuted Jews were all waiting for release from the cruel hands of the Gothic ruler, it was at this very moment that the deliverer came from an unexpected quarter to their rescue.

Musa's design on Spain

The kingdom of Spain was at this period governed by Roderic who occupied the throne by murdering the former king, Witiza. Ceuta on the African side, was a part of Julian's domain but it was captured by Roderic. The latter was not a man of good temperament. Besides the capture of Julian's empire, he added fuel to the fire by insulting Florinda, the daughter of Julian. So, Count Julian in order to drive the invader out of his kingdom, invited Musa ibn Nusayr, the Governor of the Mediterranean Coast to invade Spain and to avenge this insult. The Muslims had been waiting for a chance to conquer Spain and hence a long-expected desire came to be fulfilled. Musa with the sanction of the Khalifah, sent a young and enterprising officer named Tarif to Spain for detailed information. Tarif came back with a favourable report. Musa then despatched his ablest lieutenant Tariq with a force of 7,000 men who took possession of the fortress called after him Gibraltar (Jabal-ul-Tariq.)

Descent of Tarif and Tariq

Defeat of Roderic

Tariq advanced forward and inflicted a crushing defeat on Roderic on the banks of the river Guadalete near Medinia-Sidonia in September, 711 A.D. Roderic in his flight was drowned in the water of the Guadalete. After this, Tariq conquered Sidonia, Carmona and Granada one after another. On the conquest of Cordova, he hastened to Toledo, the capital of Spain. Toledo soon fell into his hands. Thus within a short time Tariq reduced the greater part of Spain to submission.

Capture of Granada, Cordova and Toledo

The brilliant success of Tariq attracted the attention of Musa who landed in Spain in June, 712 A.D. and rapidly conquered Seville and other cities. He met Tariq near Toledo. At first they quarrelled with each other but after sometime they were reconciled. They marched together and occupied

Saragossa, Terragona and Barcelona. Musa was inclined to march towards the east and conquer the whole of Europe. But the order from the Khalifah for returning to the capital had spoiled further conquests. In spite of this, the reign of Walid saw the greatest expansion during the Umayyad period.

Musa recalled

Before leaving Spain, Musa appointed his three sons, Abdul Aziz as Viceroy of the new province, Abdullah as Governor of Africa and Abdul Malik as Governor of Morocco respectively. Musa carried with him countless stores of rare and precious things for the Khalifah but the Khalifah had died (715 A.D.) before he reached Damascus.

Death of Walid

Results of the Conquest. The conquest of Spain by the Muslims opened a new era in the history of the peninsula. It removed the social inequality from which the society suffered so long and placed the noble and the poor on an equal footing. The rights and privileges of the noble and the clergy were swept away and the heavy taxes imposed on the middle class (Muslims and non-Muslims) were reduced. The serfs or slaves, who were groaning under the oppression of their former masters, were set free. Liberty of religion was granted to the Jews and the Christians who were formerly persecuted on religious ground. "Every man, woman, or child of any community was free to worship as he liked". Agriculture was improved, trade and industries were encouraged. The Muslims ruled the country so successfully that a historian remarked, "The Moors organised that wonderful kingdom of Cordova which was the marvel of the middle ages, and which, when all Europe was plunged in barbaric ignorance and strife, alone held the torch of learning and civilization bright and shinning before the Western World".

Removal of social inequality

Slaves set free

Toleration of religion

Agriculture and trade encouraged

For the convenience of administration the Muslims divided Spain into four provinces, each under an efficient Governor. The Viceroy appointed Diwan for the betterment of the subjects. Inter-marriages were encouraged between the conquered and the conquerors. In every possible way, the people were given the right of living and thinking freely. The

Development of Spain

Muslims gave impetus to arts and science. Thus Spain reached the pinnacle of her glory under the Muslim rule.

Estimate of Walid I

One of the greatest Khalifahs of the whole Muslim world

Walid I was one of the greatest Khalifahs of the whole Muslim world. He was undoubtedly the worthiest son of his father. Though Abdul Malik was greater than Walid in gifts of originality, the latter surpassed the former in many respects. Walid was more liberal and humane than his father. His reign was glorious both at home and abroad. Walid put down the rebellions of the Shi'ites and the Kharijites and the tribal jealousies were kept in check in his reign. Vast territorial conquests were made during this period. Bukhara, Samarkand, Sind, Africa and Spain were brought under the sway of the Muslims. His territory extended from the confines of China to the Bay of Biscay and from the Sea of Oral to the frontiers of Gujrat and Bombay.

Grandeur of Walid's reign

Muir says, "There is no other reign, not excepting even that of 'Umar, in which Islam so spread abroad and was consolidated". Weil remarks, "although Muslim historians, because of his supporting al-Hajjaj, call him a tyrant he is in our eyes the greatest and in every respect the most powerful and illustrious ruler amongst all the Commanders of the Faithful".

Public works

He established schools and hospitals and made provision for the aged, the blind, and the lame. He created asylums for the blind, the crippled and the insane. He constructed roads throughout the empire with wells at convenient stations.

Love of arts and culture

In his reign arts and culture began to flourish. Like Shah Jahan of India he was a great builder. He enlarged the Mosque of Damascus, and rebuilt and enlarged the Mosque of Madinah and the Aqsa Mosque in Jerusalem. Under his directions, mosques were built in every city. The Quran and Traditions were studied with great care both in Kufa and Basrah.

His reign was one of peace and prosperity

Commerce flourished and travelling was safe in his reign. He personally visited the markets and encouraged manufacture and design, so that people took an interest in their advancement. His reign was one of peace and prosperity. Judging

it from first to last, it can be said that the reign of Walid was more glorious and memorable than any of his predecessors and successors.

Sulayman (96—99 A.H./715—717 A.D.)

Sulayman succeeded to the throne after the death of his brother, Walid. On his accession he liberated those men who were put into prison by Hajjaj bin Yusuf and his hand fell heavily upon the supporters of Walid. Musa and Tariq were also ill-treated and persecuted by the Khalifah. Abdul Aziz bin Musa was also murdered and Muhammad bin Qasim who was famous for his mild and equitable administration in Indo-Pakistan, was also recalled from his Government and badly persecuted by Yazid bin Muhallab at the instigation of the Khalifah. The result of his ill-treatment towards these famous warriors hindered the progress of Islam.

Ill-treatment on Musa, Tariq, Abdul Aziz and Ibn Qasim

In 98 A.H./716 A.A.D., Sulayman, at the inspiration of a Byzantine General named Leo, made up his mind to conquer Constantinople. With this end in view, he sent an army under Maslama which crossed the Hellespoint without any opposition and laid siege to the city of Constantinople. But unexpectedly, Leo was raised to the throne by the terrified Romans and thereby Leo threw the alliance over. The Muslims were defeated and suffered such hardship from hunger, frost and pestilence that after lying before Constantinople for a year the fleet was forced to retire. The Khalifah was too much shocked at the news of this treachery of Leo.

Conquest of Constantinople failed

Sulayman died after a reign of two years and five months. His reign was noted for the *harem* and good living. He was kind to his friends but cruel to his enemies. His only service rendered to the State was that he nominated his able cousin 'Umar to the throne for which act of greatness he was called "the Key of Blessing".

His death

"Key of Blessing"

CHAPTER XVI

'UMAR II

(99—101 A.H./717—720 A.D.)

Early Life

Umar was the son of Abdul Aziz, brother of Abdul Malik. His father had for long been the viceroy of Egypt, and his mother was the grand-daughter of 'Umar the Great. On the death of his father (704 A.D.), Abdul Malik, his uncle, called him to Damascus and gave his daughter in marriage to him. During the reign of Walid, son and successor of Abdul Malik, 'Umar II was sent to Madinah as a Governor over Hijaz. His benign administration and virtuous character soon won the hearts of the disaffected people and the revolutionaries of Iraq being escaped from the heavy hands of Hajjaj bin Yusuf sought shelter under him. Hajjaj resented at this and requested him to immediately return these Iraqi emigrants. But when 'Umar II refused to comply with his request, he made a complaint to the Khalifah for his removal from the governership. The Khalifah recalled him from Madinah.

Governor of Arabia

After the death of Sulayman, 'Umar II became the Khalifah of Islam. During his reign the Khawarij did not unsheathe their sword. They had nothing to say against his rule but protested against the succession of Yazid, who had been nominated by Sulayman as 'Umar's successor. He ordered Maslama to withdraw his army from Constantinople and all frontier expeditions were stopped. About this time Yazid bin Muhallab was put into prison by the Khalifah for his misconduct.

The Khawarij

Fall of Yazid

In 101 A.H./719 A.D., as-Samh was appointed General in Spain to lead an invasion into France for suppressing the Christian insurgents. After re-

organizing the Government and restoring peace, the General crossed the Pyrenees and overran the southern province of France. As-Samh reached Toulouse, the capital of Aquitaine, where a serious battle was fought in which the Muslim General was defeated and killed. Then the banner of the Muslims was taken by Abdur Rahman who honourably succeeded to bring the remaining force back.

Advancement of as-Samh into France

Battle of Toulouse

Character of 'Umar II's Government

'Umar's chief attention was directed to internal policy and for this his reign is remarkable. He appointed new men to the most important posts, not because they belonged to his party, but because he thought them to be upright and honest. To Spain he appointed Samh bin Malik, a Yamanite, and to Africa Ismail bin Abdullah, because he knew they did not belong to any party and were merciful to the oppressed. He was kind enough to the family of Ali about whom a sermon cursing him had been in use throughout the empire in the public prayers on Friday. He forbade this and the garden of Fedak which had been appropriated by Marwan was restored to the family of the Prophet.

Kind treatment to the 'Alids

His religious policy

'Umar II was a staunch believer in Islam. To propagate the mission of the Prophet he adopted a new policy in Khurasan and Central Asia. His policy was that those who would accept Islam would be exempted from the burden of taxation and placed on the same footing with themselves. When the Governor of Egypt complained against the fall in the revenue due to mass conversion, 'Umar II replied, "Allah sent His Prophet as a missionary, not as a tax gatherer." In Khurasan the officials tested the genuineness of the new converts by their willingness to get circumcised. He forbade it saying, "Muhammad (Sm.) was sent to call men to the faith, not to circumcise them". At the same time he protected the Christians but did not allow them to rebuild their churches.

Propagation of Islam in Khurasan and Central Asia

His reforms

Umar's object was to secure the consolidation of the Government. As the empire consisted of different peoples, he realized the truth that his empire would be very weak if it was not established upon the good-will and co-operation of all sections of people. The *Mawali* (new Muslims) were fighting on the side of the Muslims but they were not given the pecuniary equality with the Arab Muslims and the result was that they became alienated from the Umayyad rule. When 'Umar II became Khalifah he tried to demolish this inequality between the Arab Muslims and the non-Arab Muslims. He also restored to the children of the fighting Arabs (*Mukatila*) the pension which had been curtailed by Mu'awiyah and withheld by Abdul Malik. Though he was an othodox Muslim, he did not fail to show mercy and justice to all of his subjects. When the Christians of Damascus appealed to him to give them back the Church of St. John which was turned by Walid into a mosque he, being unable to comply with their request, allowed them to retain the Church of St. Thomas which was not theirs by right. The Christians of Najran complained to him that the taxation was very heavy. 'Umar II, being a just ruler, reduced it from 2,000 pieces of cloth to 200.

Demolition of inequality between the Arab Muslims and the non-Arab Muslims

Justice to all of his subjects

Revenue reforms

'Umar took steps to strengthen the financial condition of the State. The Muslims purchased land from the non-Muslims and threby helped them to hasten their migration to towns. He laid down the rules that thenceforth the taxable land occupied by the non-Muslims should not be taken by the Muslims. The Muslims were exempted from all kinds of taxes except the Zakat. The income of the State also dwindled due to conversion of the non-Muslims to Islam. The people continued to be Muslims and thereby averted the burden of taxation. The result was the lesser income of the State. 'Umar, realizing the condition of the State, imposed Kharaj upon the Muslims, and the non-Muslims had to pay poll-tax (Jizyah) in return of the protection afforded to them

Taxable land remained with the non-Muslims

Kharaj imposed upon the Muslims

by the Muslims Thus "the Muslims were made to contribute to the revenue and the State did not suffer loss'.

Poll-tax paid by the non-Muslims

Many a historian is of opinion that some of the measures of 'Umar II affected the Umayyad dynasty and were ultimately responsible for the fall of the Umayyad empire. "Though he was inspired by the best of intentions," says Prof. Hitti, "Umar II's policy was not successful. Himself a pious Muslim, he championed the cause of Islam and adopted a new policy for the propagation of Islam". According to the said historian his religious policy affected the revenues of the State. Many Berbers and Persians became Muslims not because they were charmed by the beauty of Islam, but because they wanted only to enjoy the pecuniary privileges thus accorded to them.

Criticism of 'Umar II's policy

His policy affected the revenue

'Umar II's policy was responsible for the time being for the lesser income of the State, no doubt, but one should not judge the Khalifah in the light of this statement. As soon as he came to know that the people were wilfully trying to avoid the payment of taxation by becoming Muslims and the revenue of the State was falling thereby, he, in order to prevent a fall in the revenue, forbade the sale of land by the non-Muslims to the Muslims. Moreover, he imposed Kharaj on the Muslims who were formerly exempted from all kinds of taxation, and poll-tax on the non-Muslims in lieu of military service. If he was not inspired by the motive of improvement of the State how could it be possible for him to impose tax on the Muslims when there was a serious allegation against the Khalifah.

Steps taken by 'Umar II to present a fall in the revenue

'Umar II gave up the idea of expansion like his predecessors. For him, it was a greater moment to attend to the preservation and prosperity of the conquered countries than to extend more and more the frontier of the Islamic empire. $n this respect he neglected to pay proper attention to the military organisation upon which depended the success and stability of the empire.

Negligence of military department

'Umar II was a liberal-hearted man. He wanted to bridge the gulf which existed during the previous reign between the ruler and the ruled. For this purpose he tried to restore the curtailed privileges to the Mawali and the 'Alid family. But his liberality towards the clients (Mawali) and the 'Alid family was politically detrimental to the Umayyad dynasty. Because liberality of 'Umar II made the Mawali understand their position and gave the 'Alids much time and opportunity to recover their power. These people in later days joined the party of the anti-Umayyad movement and played important parts in bringing about the downfall of the Umayyads.

His liberality was responsible for the future troubles

In spite of all these, none can deny the services of 'Umar II to the cause of the empire. What he did, he did in good faith for the welfare of the State. Justice and impartiality were the watchwords of his administration. It was he who banished all sorts of corruptions from the State which penetrated into the society during the reign of his predecessors. It was he who removed the distinction bteween the Arab-Muslims and the non-Arab Muslims. Both the Muslims and the non-Muslims were equally happy under him. His reign was of peace and transquillity and hence the remark of William Muir is amply justified when he says, "the reign of 'Umar II serves a relief admist a series of bloodshed, intrigue and treachery".

His reign serves a relief amidst a series of bloodshed

Character of 'Umar II

'Umar died at the age of 39 on Friday, the 9th (Feb., 720 A.D./25th Rajab, 101 A.H.) and was buried at Dair Siman near Hims. A keen sense of justice, toleration of other religions, moderation and simplicity of life formed the chief feature of his character. He followed Abu Bakr, who did not spend a single farthing from the Bayt al-Mal to cover his personal expenses and who was famous for his simplicity and honesty. Islam culminated in him. 'Umar II was so pious a man that the Sunnis regarded him as the fifth of the Khulafah-i-Rashidin. His only care was the welfare of the subjects and of the State. He did not draw any money from the treasury for his

Simplicity and justice formed the chief feature of his life

personal affairs. Besides, he bade his wife surrender to the treasury the costly jewels given to her by her father Abdul Malik. He was a friend of the poor and the distressed in weal and woe. In his reign we find no bloodshed, no intrigue and no treachery. Peace and prosperity prevailed throughout his dominion. Thus the reign of 'Umar II formed the most attractive period of the Umayyad domination.

His love for his subjects and the State

CHAPTER XVII

YAZID II AND HISHAM

Yazid II (101—105 A.H./720—724 A.D.)

Struggle between the Mudarites and the Himyarites

On the death of 'Umar II, Yazid II ascended the throne. He was the grandson of Yazid I through his daugther Atika whom Abdul Malik had married. He married a Mudarite lady, niece of Hajjaj, who influenced him greatly. This marriage of Yazid brought the Mudarites into direct conflict with the Himyarites. But so long as 'Umar was on the throne he maintained equilibrium between the two rival tribes.

Rebellion of Yazid bin Muhallab

Battle of Akra

Defeat and death of Yazid bin Muhallab

Yazid bin Muhallab was a Himyarite and he treated the family of Hajjaj very harshly under Sulayman. When he heard of the accession of Yazid to the throne, he got alarmed because he thought that Yazid, influenced by his wife would not spare the life of Muhallab. So, he managed to escape from the prison and fled to Iraq where he with his brother rose in revolt against the authority of Yazid. Yazid, on getting this information, despatched a large force under Maslama and Abbas bin Walid to crush the rising. The two armies met on the field of Akra, on the right bank of the Euphrates, where a bloody battle was fought in which Yazid bin Muhallab was defeated and ultimately killed. The revolt and death of Yazid bin Muhallab had far-reaching consequences in the later history of the Umayyads. The Mudarites and the Himayrites became seriously involved in struggle in Spain, in Africa, and in the East and things in these countries turned from bad to worse. The enemies of Islam triumphed everywhere. The Khawarij who during the last reign had sheathed their swords were now displeased with the man whom they considered an unjust and 'ungodly tyrant. While the empire was thus passing through crisis, he spent his days with the ladies of the *harem*. The death of one of his damsels named

Yazid's passion for the harem

Habiba was so great a shock to the Khalifah that he followed his beloved after a few days. His reign was only of four years and a few months. Ibn at-Tiqtaka calls him the prodigal son of the Umayyads. Due to vices and misrule of Yazid, there arose a hue and cry throughout the empire.

Death of Yazid II, 724 A.D.

It was in his reign that the Abbasid propaganda was going on in full swing. The treachery of Mu'awiyah, the tragedy of Karbala, the cruelties of Hajjaj bin-Yusuf, the difference of the Arab Muslims and the non-Arab Muslims, the exclusion of the members of the subject race, specially the Persians from the high offices and social gathering and lastly, the negligence of the later Khalifahs towards the Government went much against the interest of the Umayyads. 'Umar II took step to efface some of the wrongs committed by his predecessors but the maladministration of Yaid II had driven the descendants of Abbas to restore the house of the Prophet to its rights. At first they carried on their propaganda secretly and now they were working openly for the overthrow of the Umayyads.

Abbasid propaganda

Causes

The Hashimites to which the Prophet belongged were divided into two branches—the Abbasids and the 'Alids. They considered themselves the legitimate claimants to the Khilafat and regarded the 'Umayyads as usurpers. Abdul Abbas, an uncle of the Prophet, had left four sons namely, Abdullah, Fazl, Obaidullah and Qasem. The former was better known in history as Ibn Abbas. He was succeeded by his son Ali who was deeply attached to the children of Fatimah. On the death of Ali, his son Muhammad became the head of the family and was the first man who conceived the idea of capturing the Khilafat for himself. He started a new theory to justify the claim of his house to the Khilafat. On the murder of Husayn at Karbala the leadership of Islam was not transferred to his surviving son 'Ali (Zayn al-'Abidin) but to Muhammad al-Hanifa who was the son of Hazrat Ali by his wife of the Hanifa tribe. He was saved from the massacre of Karbala as he was not present on the occasion. Al-Hanifa was succeeded by his

Origin of the propaganda

Muhammad, the originator of the propaganda started a new theory to justify his claim

son, Abu Hashim who assigned the leadership of Islam to Muhammad bin Ali bin Abdullah. This leadership was accepted as a truth by some quarters 'but to the bulk of the people the emissaries of the Abbasids affirmed that they were working for the family of the Prophet'. The followers of the Fatimids also extended their favour and protection to Muhammad and his party.

Hisham (105—125/724—743 A.D.)

Hisham succeeded Yazid II

Yazid II was succeeded by his brother Hisham who found the throne surrounded by tribal dissension and full of troubles and difficulties at home and abroad. In his reign the struggle between the Umayyads and the Abbasids went on violently. Hisham was the son of Abul Asar of the Umayyad dynasty while Abbas was the son of Abdul Muttalib of the Hashimite dynasty. Before the birth of Muhammad (Sm.) there existed a rivalry between these two dynasties. The Prophet suffered bitter opposition both in the field and forum from the Umayyads "till the conquest of Makkah converted the whole body of the Quraysh and welded friend and foe equally within the bonds of Islam".

Rivalry between the houses of Hashim and Umayyah

On the murder of 'Uthman, there arose a struggle between Mu'awiyah and 'Ali. The Khawarij, eager to vindicate the cause against 'Uthman's murder, rose in revolt against 'Ali. Things calmed down in the reign of Mu'awiyah but the tragic end of al-Husayn and his family at Karbala caused a strong reaction in favour of the house of 'Ali. The Khawarij again joined the party of 'Ali. During this time there was formed a party which was called "the party of 'Ali and then simply the Shi'ah (party). This party advocated the divine right of succession in the line of 'Ali. But another and more dangerous aspirant came upon the scene. This was Muhammad, great grandson of al-Abbas, the Prophet's uncle. He was championing the cause of the Abbasids. Deputations from him frequently visited Khurasan in the grab of merchants. Three persons were also canvassing the cause of the Abbasids secretly. Thus the emis-

'Alid party

Abbasid canvass

saries of the Abbasids, the Turkomans and Khajars —all these were endeavouring to overthrow the Umayyad rule. Hisham had appointed many lieutenants but most of them proved unsuccessful in the administration. The people rebelled against their incapacity and misrule. When all these forces were working together for the downfall of the Umayyads, a strong hand was essentially needed at the helm to save the ship of the State from destruction, but Hisham had not the capacity to turn the tide of the situation.

Many of Hisham's lieutenants proved worthless

One of Hisham's first acts was to appoint Khalid bin Abdullah to the Government of al-Iraq. Himself a Yamanite, Khalid maintained the equilibrium between the Mudarities and the Yamanites. He was also considerate and liberal to the Jews and the Christians. When the Khawarij rose in revolt, he put down the rebellion with an iron hand. Under his mild and tolerant administration, people lived in peace and prosperity. But at last he lost the favour of his master.

Khalid, Governor of Iraq

Throughout the twenty years of Hisham's reign, Muslim arms suffered many reverses beyond the Oxus. In Khurasan the Mudarites and the Himyarites became involved in a violent conflict which was suppressed with great difficulty. Asad had been early appointed by his brother Khalid as lieutenant there. He incurred the displeasure of the leading men by his misconduct. During this time the Khakan kept the country in constant disorder and the Muslims greatly suffered at his hands. Three Governors, Ashras, Junayd and Asim ibn Abdullah were given appointment respectively during this period to suppress the rebellion but they proved unsuccessful in their attempts. Asad was again appointed in Khurasan. Harith and other rebellious leaders began to feel the weight of his hand. Within a short time he routed the Khakan and rescued from captivity all the Muslim prisoners. The enemy fled to Tukharistan from where the Khakhan supported by al-Harith was about to attack Samarkand when he was killed by one of his own chiefs. Shortly after this, Asad died and was suc-

Asad, brother of Khalid

Ashras, Junayd and Asim

Death of Asad

ceeded by Nasr ibn Sayyar. He was a wise and just ruler. By his wise and generous policy he was able to get the allegiance of Soghdians. The Jews and the Christians had to pay poll-tax, while the Muslims and the Mawali were asked to pay Kharaj. Thus he compelled the Muslims to contribute something to the State. Under him the provinces in Central Asia began to enjoy peace after long sufferings caused by war and rapine.

Nasr ibn-Sayyar, a wise and just ruler

In his reign there was very little progress in Sind and Western India. Al-Junayd, the Governor, made some successful raids in the East.

Sind and India

Northern Persia, Armenia and Azerbijan were under the governorship of Maslama, brother of Hisham. In the year 109 A.H./727 A.D. a large body of Turks raided these provinces but were discomfited and driven out of the provinces. A few years after, the Turks again invaded and devasted as far as Mosul but here also they shared the same fate. When the Mesopotemian border was seriously threatened, Marwan was given the post of Governor. He with an army of 12,000 men beat back the ememy and recovered the country as far as the Caspian Sea. The chief of the Khazar now submitted to Marwan. Georgia was conquered and other mountainous tribes were suppressed and subdued.

The Turks defeated and driven out

Marwan's victories

Muslim arms had suffered a serious disaster in Africa and Spain. In the year 116 A.H./784 A.D. there was a general rising of the Berbers along the coast of Africa. This rising was due partly to the re-imposition of taxes on the Muslim converts and partly to the outbreak of new Kharijite factions. The Muslim armies were again and again beaten with great loss and victory in the end was won with great difficulty. A famous battle known in history as "the Field of Idols" was fought a few miles from Kairowan in 117 A.H./735 A.D. against 3,00,000 Berbers. The battle was at last won by the Muslims. Another engagement was named "the Battle of Nobles from the vast number of Arab chiefs slain in it". The western provinces of Africa were still rising when the Governor of Egypt was sent to stem

Reverses of Africa

"The Field of Idols"

the insurrection and peace was at last restored. In 117 A.H./735 A.D. Sardinia was conquered and Sicily was invaded and Syracuse laid under tribute. Sardinia conquered

Spain, as a dependency of Africa was seriously affected by the insurrection there and by the constant change of Governors. When as-Samh fell under the walls of Toulouse, Abdur Rahman was elected by the Army in his place but he remained in his post for a few months until the arrival of Anbasah, who busied himself at the beginning in restoring peace and order within its bounds. Afterwards he crossed the Pyrenees with a view to restoring the shattered prestige of the Muslim arms in France. Carcessone was stormed ; Nimes fell into his hands; the South of France was overrun and the churches and convents were despoiled, but shortly after, he was killed. "His death again threw the peninsula into disorder and the operations for the time were stopped". After six years Abdur Rahman was again appointed. But during this period of six years the Governors ruled over the province. Under their rule the whole country was thrown into disorder and the administration was completely paralysed. On assuming the charge of the Government, Abdur Rahman renewed offensive operations and chastised the Berber chief 'Uthman ibn Abi Nesa. Next year he proceeded to the North and overran the land as far as Poitiers. It was then that Eudo, realising the gravity of the situation and the weight of the enemy, appealed to Charles, son of Pepin of Haristal, for help. Charles responded to his crying call and hurried forth to stem the sweeping Muslim wave. Between Tours and Poitiers the armies met and a bloody battle was fought in which the Muslims were completely defeated and Abdur Rahman was killed. With the death of Abdur Rahman, a complete change came over the administration of Spain. He was one of the best Generals that the Umayyads sent to Spain. Under him Spain enjoyed a reign of peace and prosperity. The battle of Tours is regarded by the European historians as a decisive one. It decided the fate of Europe. Had Charles been defeated, the whole of Europe would have been over-

Spain

Anbasah

Campaign in France

Anbasah killed Abdur Rahman

Abdur Rahman defeated and killed by Charles

Battle of Tours was a decisive one

run by the Muslims and the Islamic culture would have been introduced there.

After the defeat of the Muslims in the battle of Tours, the Khalifah appointed Abdul Malik as Governor of Spain. During his time Avignon was conquered. But "owing to his cruel propensities and the excessive rigour of his judgement" he was deposed and replaced by Uqoah, "a man of great justice and irreproachable conduct". On taking the charge, Uqbah again invaded France. Arles and other places were surrendered into his hands. Valencia and Lyons besieged. Burgundy and Dauphim ravaged all along the Rhone. But Charles again came to the rescue, reconquered Avignon and drove the Arabs back as far as Narbonne. It was a more crushing defeat than that of Tours. Uqbah died soon after in the midst of Spanish anarchy. Order was not restored till after the death of Hisham.

Avignon conquered

Uqbah invaded France

It has already been mentioned that Khalid had ruled the province of Iraq with good reputation for fifteen years. But his successful administration had ultimately made many enemies at the court who poisoned the ear of the Khalifah against him. Hisham out of jealousy or suspicion removed Khalid from the Viceroyalty of Iraq and appointed Yusuf bin 'Umar, a relative of Hajjaj in his place. Yusuf looked down upon Khalid and at last put him into prison. The suppression of Khalid was highly unpopular, especially with the Yamanite clan in Iraq. This clan began to find serious fault with Yusuf. At this, Yusuf discovered that Khalid had made over large sums of money to Zayd bin Ali, grandson of Imam Husayn, for help. Hisham suspected that Zayd bin Ali made friendship with Khalid for the Khilafat. He became dissatisfied with Zayd and when the latter went to the former for redress, he was insulted. He went to al-Iraq and married a lady of the Yamanite clan and thereby secured the goodwill of the Iraqians who were vindicating his claim to the Khilafat. When Yusuf was advancing against him, Zayd sought the assistance of the Iraqians, but nobody came forward to help him and as a result of their treachery he was defeated and

Dismissal of Khalid and appointment of Yusuf

killed. The death of Zayd helped the Abbasids in their favour against the Umayyads.

Muhammad bin 'Ali bin Abdullah could not enjoy the fruits of his labour. Before the complete realisation of his theory, he breathed his last. But the work of propaganda was not stopped there; rather it was conducted with more devotion and earnestness than in his life-time. When he died, he left the fulfilment of his ambitions to his eldest son Ibrahim. He also appointed Abu Muslim, a native of Ispahan to lead the propaganda in Khurasan. It was under him that the Abbasid propaganda was gainging ground day by day. The death of Hisham and the chaotic condition of the country made the task easy for him. His soul-stirring speeches drew many to the cause of the Abbasids.

Muhammad left the legacy of the propaganda to his son Ibrahim

Appearance of Abu Muslim in Khurasan

In spite of many reverses the Muslim empire reached its extremist limit at the time of Hisham's death. Before his death the islands of Majorca, Minorca, Ivica, Corsica, Sardinia, Crete, Rhodes and Sypras were conquered by the Muslims. In Europe, the south of France and almost the whole of Spain came under the sway of the Muslims. In Africa, their rule was recognised from the Straits of Gibraltar to the Isthmus of Suez; in Asia, from the desert of Sinai to the Steppes of Mongolia.

The extent of the Umayyad empire under Hisham

Hisham died in the year 126 A.H./743 A.D. after a reign of 19 years 9 months and 9 days. He was the last important Khalifah of the Umayyad dynasty. He was a pious man and was free from the vices and immoralities which corrupted the court of his predecessor Yazid II and his successor Walid II.

Hisham spent his revenue in making canals, building castles and laying out gardens. He was tolerant to the Christians and had the highest respect for Hazrat Ali. He refrained from reviling Ali when he was asked by one of Uthman's descendants on the occasion of pilgrimage. Himself a scholar he was a patron of arts and letters. A famous historian says, "Hisham bin Abdul Malik, unquestionably one of the ablest of the Umayyad

sovereigns, was as much a warrior as a scholar".* Salam who served him as Chief Secretary was a man of letters. But as a ruler he suffered from defects. He was suspicious and greedy. He trusted none and frequently changed his Governors and officers. As a result of his changing policy he lost some of the efficient and able Governors like Khalid al-Qasri. His greed for money led him to increase taxation to the utmost limit. The policy towards the increase of his income by selling the agricultural produce at a higher price and the ruthless suppression of the Alids' revolt made him unpopular and worked against the interest of the Umayyad dynasty.

Responsibilities of Hisham for the fall of the Umayyad empire

* Von Kremer—*Islamic Civilisation*, translated by Khuda Baksh.

CHAPTER XVIII

WALID II AND YAZID III

Walid II (125—126 A.H./743—744 A.D.)

On Hisham's death Walid II ascended the throne. In the beginning he endeavoured to win popularity by increasing the allowances of the poor, the lame and the decrepit. But his cruelties towards the relatives of the late Khalifah and his intemperate and dissolute life caused great scandal throughout the nation. Dissolute and profane

Khalid al-Qasri, the former Governor of Kufa having escaped the tyranny of Yusuf, was now living at Damascus. The Khalifah became angry with him because the latter did not tell him more of the suspected intrigues abroad and did not pay homage to his sons. He cast him into prison and afterwards Knalid was made over to Yusuf who put him to death. This treatment to Khalid kindled the wrath of the Yamani stock from which he sprang. It was also in his reign that Yahya was killed. The death of this man created a great sensation in Khurasan and the Umayyads became disgusted with this Khalifah of the Umayyad dynasty. Khalid put to death by Yusuf

Yazid, son of Walid I, rose in revolt against the Khalifah by this time. Al-Abbas and also Marwan tried to dissuade him from his design. But he persisted and now supported by the Yamani malcontents who flocked around and saluted him as Khalifah, he sent a body of troops against the Khalifah, Walid., The Khalifah took refuge in a neighbouring fortress for a moment. At last he came out and fought bravely but was defeated and slain. He reigned but for a little more than a year. Revolt of Yazid bin Walid I Walid II slain

Yazid III (126 A.H./744 A.D.)

After the death of Walid II, Yazid who led the revolt became Khalifah and assumed the name, Yazid III. He was a pious man and used to observe

his religious duties strictly. Immediately on his accession he promised to redress the grievances of the people, to reduce the taxes and to remove the dishonest officers of the Government. But his reign was too short for the fulfilment of his cherished ideas and promises.

Pious man

From the very beginning Yazid had serious difficulties to contend with. The inhabitants of Hims and Palestine rose in open rebellion but they were suppressed and repressed. Marwan, the Governor of Armenia, refused at first to take the oath of allegiance and moved on to Syria with the object of placing one of the sons of the unfortunate Walid on the throne. The Khalifah in alarm for the throne made a compromise with Marwan. It was decided that he would let Marwan continue as Viceroy of all the provinces which his father and he had held. Marwan now paid allegiance to Yazid. Nasr, the deputy Governor of Khurasan followed the example of Marwan and Abdur Rahman rose in Africa against Hanzala. But before Yazid could deal with these disturbing elements, his spirit took flight to heaven. He remained on the throne only for six months.

Rebellion in Hims and Palestine

Compromise between Marwan and Yazid

Death of Yazid, 744 A.D.

Yazid III was succeeded by his brother Ibrahim who held the reins of the Government only for three or four months. He was addressed by some as Khalifah, by others only as Ameer. When Marwan heard the news of Yazid's disease, he started with a heavy force for Syria and met Ibrahim in a valley between Balbek and Damascus. The battle continued all day long but at last Ibrahim was defeated and Marwan was saluted as Khalifah.

Accession of Ibrahim

Marwan defeated him

CHAPTER XIX

MARWAN II AND THE FALL OF THE UMAYYAD DYNASTY

Marwan II (127—132 A.H./744—750 A.D.)

On his accession Marwan was surrounded by difficulties. The support given to him by the Mudar clan and the discomfiture inflicted by them rankled in the bosom of the Yamani tribes. The Khawarij raised the standard of rebellion and the Hashimi (or Abbasid) conspiracy spread with alarming rapidity. Disaffection and discontent broaded all over the empire. Even the men of Kalb and the Syrian troops became disaffected. Marwan's reign was one of continual struggle which would have put the rebellion down, had the Syrian forces held a united front, but that they did not do out of tribal jealousies and the result was fatal to the Umayyad rule.

Marwan surrounded by difficulties

Marwan's first act was the transfer of capital from Damascus to Harran which aroused the jealousy of the Syrians and united their rival parties against the Khalifah. Hims and Damascus rose in rebellion but the rebellions were put down in no time. Shortly after, a serious insurrection broke out in Palestine but the rebel leader Thabit Ibn Noem with his three sons was taken prisoner.

Various insurrections

Just at this moment of insurrection a pretender from another branch of al-Abbas in the person of Ibn Mu'awiyah, great-grandson of Ja'far claimed the Khilafat. No sooner had he been expelled from Kufa than a serious rebellion broke out under the leadership of Sulayman, one of the Kharijite leaders. Marwan despatched an army under Ibn Zubayr. After a heavy battle, Sulayman being discomfited, fled to Hims and it was ultimately besieged.

Rebellion of Sulayman, 745 A.D.

Meanwhile, Iraq also was in a state of rebellion. Ad-Dahhak, another Khariji chief rose in

revolt. Marwan by this time sent his son Abdullah with a column of 1,000 to hold him in check but the serious situation demanded Marwan himself in the field. He himself led the army and met the enemy at Kefertutha between Harran and Nasibin. After a series of fighting the enemy was routed. But though order was restored to the nearer parts of the empire, the Khawarij took possession of Azerbaijan and ultimately they disturbed the peace of the whole of Arabia.

Rebellion of Dahhak, 745 A.D.

"In the West, the administration was weak and unsettled. The Governors throughout Africa had to keep up a continual contest against the Berbers and the Khawarij". Spain was gradually slipping from the grasp of the Eastern Khilafat. Taking this opportunity the Greeks made inroads upon the border lands of Asia Minor and Syria. Thus when the political sky was clouded with danger, Marwan returned to Harran and remained there till he was called by the battle of Zab.

Various Kharijite risings

Marwan retires to Harran, 748 A.D.

While these were happening in the empire, the Abbasids thought it right to raise the standard of rebellion in Khurasan. Abu Muslim championed the cause of the Abbasids in Khurasan. He was a man of parts and impressive character. For his intelligence and power of organisation he was appointed to head the propaganda. He began to criticise the policy of the Umayyads and was able to rouse the sentiment of the people by raising the question of *Ahl al-Bayt*, people of the House. As the ruling class had no contact with the subject people, his appeal won the Kharijites, the Yamanites, the Mudarites, the Persians and the Shi'ites over to his side. Thus when all the disaffected people rallied round his banner, he decided to wage war against Nasr, the Governor of Khurasan in 747 A.D.

Abu Muslim and the Abbasid propaganda

Revolts in Khurasan

Nasr appealed to the Khalifah for help, but no help came from the capital before the enemy had captured Farghana and Khurasan. He led the army accompanied by his son but fortune had deserted him and he was defeated. He then fled towards Fars and died on the way.

Defeat of Nasr

Whilst these events were occurring in the east, Marwan was endeavouring to find out the man in whose name the standard of rebellion had been raised. With the help of spies he discovered that Ibrahim was the originator of this rising. He was put into prison and brought to Harran. The arrest of Ibrahim had no effect on the advancement of the army of Abu Muslim.

Arrest of Ibrahim

After defeating Nasr, Kahtaba, one of Abu Muslim's Generals, advanced rapidly westwards. He and his son Hasan defeated and drove the Governor of Iraq and captured of Kufa. Marwan became furious at the news of this discomfiture. He at once killed Ibrahim who before his death had nominated his brother Abul Abbas Abdullah as his successor. Abdul Abbas taking a vow of revenge, fled to Kufa after the death of his brother and remained concealed there until the city was captured by Kahtaba. In the mosque of Kufa, Abu Muslim and the leading men assembled to elect the Khalifah and Abul Abbas who assumed the name, as-Saffah, was proclaimed Khalifah. Henceforth he was the Imam as well as the Khalifah of the Muslims. Thus rose the Abbasids to power and the Umayyads began to decline.

Defeat of the governor of Iraq

Death of Ibrahim

Proclamation of Saffah as Khalifah

Meanwhile stirring events were happening in Upper Mesopotemia. Kahtaba had sent an able General, Abu Aun, against the troops of Abdullah, Marwan's son. Both the parties met at Shahrazor, east of the Little Zab. Abu Aun defeated him with great slaughter and occupied the region east of Mosul.

Abu Aun defeated Marwan's son

Defeat of Marwan

Marwan, since his campaign against Khawarij, had remained inactive at Harran. Now he was firmly determined to take the field in person. Crossing the Tigris he advanced upon the Greater Zab with an army of 1,20,000 to meet his enemy and a grim battle was fought there in which Marwan was completely defeated. The battle of Zab which sealed the fate of the Umayyad Khilafat took place in the year 132 A.H./750 A.D. After the discomfiture Marwan fled to Hims and thence to Damascus

Marwan II takes the field

Battle of the Greater Zab

Defeat and flight of Marwan II

but finding Damascus not safe for his stay, he ran to Palestine and while he was going to Egypt, he was caught on the way and killed in a church in Upper Egypt in 750 A.D. With the death of Marwan fell the house of Umayyah. At the order of Saffah, the first Khalifah of the Abbasids, inhuman cruelty was perpetrated on the members of the fallen house.

Death of Marwan. 132 A.H.

Character of Marwan II

Marwan II was one of the bravest and best of his house. He was a man of vigour and ability. "His remarkable powers of endurance had obtained for him the surname of al-Himar," says Ameer Ali. He was simple in life and habits. He had a life like his soldiers in the camp, "but," says Ibn al-Athir, "as destiny had put a term on his reign both his valour and wisdom came to naught". It was not only destiny but he himself was responsible for the downfall of his empire. There was wanting in him the sovereign ability which was essentially needed at the critical moment of the Umayyad dynasty. Moreover, he was not above the tribal bias. The remarks of Ameer Ali in this connection can be quoted here, "Instead of endeavouring to pacify the feuds which rent the Arab nation, he flung himself into the tribal dissensions with the blind zeal of a partisan and the harshness, not to say cruelty with which he treated the Yamanites gave rise to implacable hatred on their side". During the first part of his reign Marwan showed extraordinary courage and capacity and thereby proved himself a worthy and capable monarch of the great Umayyad dynasty. But later in life he was quite indifferent and careless towards the administration of the empire. Consequently, different discontented parties began to grow up in the heart of the empire causing his own downfall and the downfall of the dynasty he belonged to.

Brave and simple

Later on indifferent to administration

Causes of the fall of the Umayyad dynasty

There are many causes which contributed to the downfall of the Umayyad dynasty. These are not far to seek.

The incapacity of the rulers and the defects of their character stand out as prominent causes of the overthrow of the dynasty. If the hand that rules the world be weak, it loses its hold on powerful elements and the process of disintegration sets in. With the exception of a few Khalifahs like Mu'awiayh, Abdul Malik, Walid I, Umar II and Hisham, the history of the Umayyad Khilafat presents few really able rulers. Most of them were addicted to wine, woman and music and had little love for the Quran and State affairs. A member of Marwan's family said, "We gave to pleasure the time which it was our duty to devote to public affairs. The heavy burdens we imposed on the people, alienated them from our rule. Our domains became uncultivated and our treasuries empty. But our ignorance of the public affairs was one of the principal causes of the fall of our empire".

Inherent weakness of the Khalifahs

Selfishness of the ministers and treachery of the soldiers also brought about the downfall of the Umayyad dynasty. The rulers of the said dynasty generally trusted in their ministers and relied on them in the management of the affairs of the State, but the ministers sacrificed their duty at the altar of their selfish aims and ambitions and conducted the administration at their own will. The result was chaos and confusion in the empire. The army that was paid by the State and whose pay was always in arrear sided with the enemy in the hour of danger and difficulty.

Selfishness and treachery of the ministers and soldiers

Continual struggle between the Mudarites and the Himayarites weakened the strength of the empire. Instead of putting down the quarrel, the Khalifahs played off one against the other and in this way they kept the struggle between the two classes constantly active. The result was the division of the Muslims into two hostile camps. This division hastened the ruin of the empire.

Struggle between the Mudarites and the Himayarites

The absence of a definite and fixed law of succession was no less a cause of trouble. Mu'awiyah, the founder of the dynasty adopted the far-sighted policy of nominating his son as his successor, "but

the antiquated Arabian tribal principle of seniority in succession stood in constant conflict with the natural ambition of the ruling father to pass the sovereignty on to his son. Homage by the people became the only sure title to the throne". Of the fourteen Khalifahs only four had their sons as immediate successors. The complicated problem was rendered more complicated when the founder of the Marwanid branch designated his son Abdul Malik as his successor, to be followed by his other son Abdul Aziz. Once in power, Abdul Malik endeavoured to divert the succession from brother to his son, al-Walid. At the same time he pointed out his other son Sulayman as the second nominee. Al-Walid made an unsuccessful attempt to deprive his brother of the throne in favour of his own son. All these manoeuvres were pernicious to the stability of the empire.

The absence of definite law of succession

The unequal treatment of the Arabs was one of the prominent causes of the downfall of the Umayyads. The Islamic empire was broad-based by the Prophet on equality and fraternity but the very idea of equality was abandoned in later days of the Umayyad rule. Non-Arabian Muslims in general, and Persian Muslims in particular, who fought for Islam and even many of whom died for Islam were not given the social and economic equality with the Arab Muslims. They served in the army, they fought on foot and not on horseback and if they distinguished themselves, they were looked with distrust. They certainly received pay and the share of the spoil but not a regular pension. "They did appear in the Diwan i.e., the military pension-list and though Muslims, they were nevertheless not relieved of the subject tax". The result was that they became alienated from the Umayyad rule and began to seek opportunity to throw off the dynasty. But the deeper forces were at work in Persia. Under the guise of Shi'ah Islam, Iranianism was revivifying itself.

qual treatment of the Arabs

The dissentient Shi'ites who never agreed with the rule of the Umayyad usurpers and never forgave them the wrong they perpetrated against 'Ali

and al-Husayn, became more active than ever. Their sincere devotion to the descendants of the Prophet attracted the support and sympathy of many and those who were displeased politically, socially and economically rallied round them. In Iraq the majority of the population were Shi'ahs who being deprived of their national independence, now raised the religious question. Even the Sunni pietists charged the Khalifahs with worldliness and neglect of the Quranic and traditional Law. The preaching of this Shari'at Law proved fatal to the empire.

Propagation of the Shi'ites

The rising of the Abbasids greatly helped to hasten the disintegration of the empire. The Abbasids, descendants of al-Abbas Ibn al-Muttalib, an uncle of the Prophet, began to press their claim to the throne. They made common cause with the 'Alids by emphasizing the rights of the house of Hashim. Taking advantage of the widespread discontent and posing as defenders of the true faith, the descendants of al-Abbas soon became the champions and leaders of the anti-Umayyad movement. But the final stage came when a coalition was formed among the Shi'ite, Khurasanian and Abbasid forces which were utilized by the last for their own advantage. This coalition was headed by Abul Abbas, a great-grandson of al-Abbas. Under his leadership revolutionary Islam opposed the existing order with a feigned ideal of theocracy and with a promise of return to orthodoxy. On June 9, 747 A.D., the long-meditated revolt broke out under the leadership of Abu Msulim in Khurasan and spread throughout the length and breadth of the whole empire. The cry for the overthrow of the Umayyad rule began to resound in the air and within a short time the sun of the Umayyad dynasty set.

Abbasid propaganda

CHAPTER XX

THE ADMINISTRATION OF THE UMAYYADS

Process of Succession

Under the Republic, the Khalifah was elected by the people of Madinah and the election took place in the public mosque where the Muslims took the oath of allegiance to the new Khalifah. This golden rule of Government was abandoned after the reign of 'Ali', the fourth Khalifah. Kingship became a private property. Mu'awiyah realised the complication involved in the previous elections and so he willingly avoided the process of election by nominating his son Yazid as his successor to the future throne. Henceforth the Khilafat of the Prophet was converted into *de facto* kingship. Yazid in his turn nominated his eldest son Mu'awiyah II to the Khilafat. This nomination of a single successor under the Sufyanids gave place to the nomination of two under the Marwanids. Marwan nominated a cousin and a brother, 'Umar II and Yazid II. Yazid II nominated a brother and a son, Hisham and Walid II.

Kingship became a private property

The nomination of two successors at a time by the later reigning rulers gave rise to a new kind of evil. Many elder and efficient members of senior branches had to be left without any hope of succession. This method of nomination created serious troubles under Walid II who was ultimately murdered. The murder of Walid eventually divided the Umayyads into two groups and this division was one of the causes of the downfall of the Umayyad dynasty.

Position of Shura

At the outset Shura was an elected or representative body. But under 'Uthman the very system of consultation disappeared. During his governor-

ship of Hijaz, 'Umar II established a Council and consulted it on all important affairs of the province. When he became Khalifah, he tried his best to get as many best men as possible. But his reign was so short that he could not accomplish anything more in this direction. The Shura

The Umayyad Khalifahs at first could not think of posting any guard at their door for their personal safety. But after the attempt on his life Mu'awiyah instituted a guard and "even in the mosque, he constructed small partition known as the *hujrah* (room) to protect himself from intending assassins".

Mu'awiyah enjoyed supreme power in the State. He was the absolute disposer of the *fay* of the Muslims. The saintly 'Umar II did a good deal to eliminate the rot that had permeated the sacred institution. He returned all his wealth and that of his wife to the State treasury, led a simple life and contented himself with the meal served in the State kitchen for the poor and the helpless. The courtiers, songsters, poets, musicians and others were turned out of the court. As the Shura could not be restored again in the old form, he tried to keep himself in touch with great scholars and savants like Hasan al-Basri.

On the demise of 'Umar bin Abdul Aziz the grand court of the Umayyads was revived. The old pompous and luxurious life of the palace was restored. "The ruler of the Muslim empire was no more the *de facto* Khalifah of the Prophet but he became a worldly emperor like the Caesar with unlimited power over his subjects". The Court

The Central Government

There were five Boards at the Centre, *Diwanul Jund* (the Military Board), *Diwan Kharaj* (the Board of Finance), *Diwanur Rasail* (the Board of Correspondence), *Diwanul Khatam* (the Board of Signet) and *Diwanul Barid* (the Board of Posts).

The system of assigning annuities to all Arabs and to the Muslim soldiers of other nationalities introduced by Umar I was changed under the Umay-

Diwanul Jund

yads. "Hisham put a stop to the abuse of granting pension as benefice; no one got it, even an Umayyad prince, who had not either seen service in the war himself or sent a substitute. His own share he gave to his mawla, Yaqut, who had to take the field in his stead".

Diwanul Kharaj

The Central Board administered the entire finance of the State. "It was the Central Board where all receipts and disbursements were made and records relating to them maintained".

Diwanpur Rasail

Under the Umayyad Khalifahs a regular Board of Correspondence was established. It dealt with all correspondence, issued circulars and pamphlets and co-ordinated the work of all the other Boards. Muawiyah established a Chancery Board which bore the tit'e of *Diwanul Khatam* after the fraud was detected by Amir bin Zubayr. Every order issued by the Khalifah was registered by the Board and then the original was sealed and despatched.

Diwanul Khatam

Diwanul Barid

Mu'awiyah was the first Muslim ruler to establish the system. This department was originally meant for the State but later on it was used by the subjects. Horses or camels were used to carry the posts. "By the system of relay the State messages and all posts were carried from one part of the empire to another". The postal system was greatly improved under Abdul Malik.

The Revenue

Sources of Revenue

Under the righteous Khalifahs the public treasury was the property of the people and every member of the State was entitled to enjoy it. But with the establishment of monarchy by Mu'awiyah the revenue of the State became the private property of the Khalifahs. The revenue was derived from the same sources as under the orthodox Khalifahs, *viz.* (1) the land-tax, (2) the poll-tax on non-Muslim subjects, (3) the poor rates, (4) customs and excise duties, (5) tributes paid under treaties, 6) the fifth of the spoils of war, (7) *al-Fay*, (8) additional imports in kind, (9) presents on

occasions of festivals, etc. and (10) child tribute from the Berbers. The taxes collected in each province were paid to the respective provincial treasuries. All expenses of the provincial administration were borne from the provincial treasury and the balance was sent to the imperial treasury at Damascus. Mu'awiyah appointed a Governor at Kufa for political and military administration but placed collection of taxes, particularly the land-tax, in charge of a Special Officer who acted quite independent of the Governor. This Officer bore the title of *Sahib al-Kharaj* and was directly responsible to the Khalifah.

Kharaj

The Viceroyalty

The empire was divided into five provinces. Hijaz, Yaman and Central Arabia were under one Viceroy. The Lower and Upper Egypt formed another province. Iraq-Arab (Babylonia and Chaldea) and Iraq-Azam (Persia proper) together with Yaman, Bharayan, Karman, Sistan, Kabul, Khurasan, Transoxiana, Sind and portions of the Punjab formed a big province under the Viceroy of Iraq. Mesopotemia with Armenia and Azerbaijan formed another province. North Africa, Spain and the south of France together with Sicily, Sardinia and the Balaeric Isles formed the most important province. In matters of administration, the provinces were autonomous to a very great extent. All provincial expenses were met from the revenue of the respective provinces.

The Viceroy had full charge of the political and military administration of his province. The official duties of the Governor were very extensive. For judicial work, the Khalifah appointed a Qazi who was entrusted with public prayers. With the growth and development of the provinces it became necessary to appoint Prefects for particular districts as executive officers of the Government. The appointment of these Prefects was effected by the Governor without any reference to the Khalifah. The Governor usually chose and appointed Prefects; mearly the information of the appointment was pro-

Political and military administration

bably sent to the Khalifah. The administration of justice among the non-Muslim communities was cofined to their own religious heads.

Court language

With the object of excluding foreign influences from the affairs of the State, the most important measures of Abdul Malik was the removal of the Persians and the Christians from State offices and the appointment of the Arabs in their stead. He also introduced Arabic languages in all Government offices in place of Greek and Persian and a considerable number of Arab officers had to be trained and educated for the purpose. Another measure of equal importance was the introduction of the Arab coinage and the withdrawal of foreign coins from circulation.

Reform of currency

Military System

With the accession of the Umayyads an important change was made in the army. The Arabs had learnt in their wars with Byzantines the advantage of the Roman military methods. They adopted it as their model. The Muslim Generals after everyday's march used to pitch their camps quite in Roman fashion provided with two or four doors and fortified by rampart and ditches. These fortified camps were used throughout the Umayyad dynasty.

Byzantine model introduced

Al-Kufa, al-Basrah and later on West were the main recruiting-grounds for the army of the eastern provinces. Under the first Khalifah of the Umayyads the standing army numbered 60,000 men and the yearly expenditure on account of it amounted to 60 millions. The soldiers obtained 1,000 dirhams per head including the family pensions. Walid II increased the pay by 10 dirhams and that of the Syrians by still more. The financial disorders under 'Umar II increased the irregularity in the payment of the troops. As circumstances varied, Yazid III found himself compelled to cut down all salaries by 10 dirhams. In spite of this, the army even under Marwan II is said to have numbered 1,200,000. All Muslims were eligible to become soldiers and hence

Main military stations

Soldiers obtained 1,000 dirhams per head

a very large number of the new converts served Islam as soldiers in the way of Allah. Many Muslim volunteers under the Umayyads offered to fight against the enemy. "Often they joined the army at their own expense and with their own equipment and sometimes even contributed towards the expense of the war".* Women and children sometimes accompanied the soldiers.

People joined war at their own expens

Under the Ummayads the infantrymen used generally lances, bows, arrows in quivers, javelins, double-edged swords, mases having a sharp iron knot and long shields. They wore helmets to protect the head and shirts made of leather with several folds to guard the body.

Weapons of the battle

"The oldest formation of the Arabian troops was in lines, the troops being closely ranged in single or double lines both for purposes of attack and defence". The army was divided into five corps: the centre, the two wings, the vanguard and the rearguard. The Commander-in-Chief had his seat in the centre which only in exceptional circumstances he left. According to Ibn Khaldun the Muslims followed two methods of fighting—one was by attacking and retreating and the other charging at close quarters. Those who adopted the first mode of warfare were wont to plant themselves in the rear. The last Khalifah of the Umayyads gave up the mode of attacking in lines and in its place introduced small compact bodies of troops.

Division of corps

Naval power under the Umayyads

When the regime of the first four Khalifahs came to an end, the Umayyads made Damascus their capital and paid greater attention to naval activities. This was due to the fact that the Romans attacked the Syrian coast in 49 A.H./669 A.D. Mu'awiyah had to take proper precautions to check them. The Arabs had uptill then a ship-building factory in Egypt only. A similar factory was also necessary in Syria. Experts and artisans were ap-

Egypt and Syria were the important centre of ship-building

*S. A. Q. Husaini, *Arab Administration.* —

pointed and arrangements were being made to build ships on the Syrian coast. Akka was made the chief centre. After this, Mu'awiyah tried to check the progress of the Romans and occupied the islands of the Mediterranean Sea and garrisoned them. He then attacked Sicily and returned with a large body. At his orders Junadah bin Abi Umayya al-Azid conquered Rhodes from the Byzantines and the Muslim fleet struck terror in the heart of the Greeks who were in constant fear of it. He esablished an Arab colony there. In 54 A.H./673 A.D. Junadah subjugated an island named Irwad near Constantinople and then invaded Crete. Junadah and Abdullah bin Qays were the two prominent Admirals who played an important role in the naval expeditions under Mu'awiyah. Abdullah alone led about 50 raids against the Byzantines.

Attacks on the Byzantines by sea under Mu'awiyah

By the end of the reign of M'awiyah the Arabs had a great fleet of 1,700 ships. "In addition to the ship-building yards on the Syrian coast, several on the coast of Egypt were engaged in ship-building". Abdul Malik founded a very big ship-building factory in Tunis. But as a large part of his reign spent in civil war, he could not pay much attention to the navy. Under his son, Walid the navy had a heyday. In his reign Hajjaj bin Yusuf was the Governor of the eastern provinces. The merchant-ships of the Muslims visited the island of Ceylon and some of these ships were plundered by the Indian pirates. Hajjaj bin Yusuf retaliated by attacking Sind by land and sea and it was once for all conquered in 93 A.H./711 A.D. Mr. Hussaini says, "Most of the islands in the western Mediterranean and, above all, Spain and Sind were conquered with the aid of the mighty Muslim navy".

Ship-building factory established by Abdul Malik in Tunis

Naval supremacy reached its climax under Walid I

The remark of W. Muir regarding the naval affairs of the Khalifah, Walid, is quoted here: "The fleet was divided into five squadrons, those of Syria with headquarters at Laodicea, Africa (i.e., Tunis), Egypt (with Alexandria as starting point), the Nile (with headquarters at Babylon) and special squadron to guard the mouths of the Nile from descents upon the coast by Byzantines".

Muslim navigation activities were centred in two separate areas, the Mediterranean Sea and the Indian Ocean. The types of vessels used in these two areas were quite different. "In the Mediterranean Sea planks were nailed together, whereas in the Red Sea and the Indian Ocean they were stitched". The ships of the Mediterranean were larger than those in the Red Sea and the Indian Ocean.

Division of navigation into two separate areas

The Mawali

The new Muslims or converted Muslims of the Arab empire are known in the history of Islam as *Mawali* (sing. Mawla) or Clients. On their conversion to Islam they allied themselves to an Arab tribe for protection. They lived in the towns with the Arabs and fought the battles of Islam in those days of difficulties and dangers. In the extension of the Islamic empire the services of the Mawali were not less important than that of the Arab Muslims. But the Umayyad Khalifahs deprived them of their rights and privileges in the State. They were not given due share of the pecuniary privileges and the social status with the Arab Muslims, though they were the subject people and sacrificed their hearth and home in the cause of Islam. As a result, they became alienated from the Umayyad rule and were seeking a chance to overthrow the Umayyad regime. Umar II of the Umayyad dynasty realised the importance of the Mawali in the service of the State. He abolished Jizya and Kharaj on all new converts and ordered that every one of the Mawali who served in the Muslim army should be paid like the Arab Muslims. But later on they joined the Abbasid propaganda and hastened the fall of the Umayyard dynasty.

Position of the Mawali under the Umayyad Khalifahs

Policy of Umar II towards the Mawali

Social condition

During the Khilafat of the Umayyads the social atmosphere, in spite of many obnoxious systems, was of peace and justice. Though the Arab Muslims were all powerful in the empire and the non-Arab Muslims were held in scant respect, the non-Muslims were never put to any difficulties. They lived

Condition of the non-Muslims under the Muslims

in perfect peace and amity. They were entitled to enjoy equal rights and privileges in the State. In this respect Mr. Wellhausen says, "Umar had a keen eye over the advantage of the non-Muslims and spared no pains to promote their welfare". The Khalifahs protected the churches, cathedrales, temples, synagogues and other holy places of the non-Muslims. They were even re-constructed with money spent from the Muslim treasury. Mr. Tritton has rightly stated that "in 60 or 61 A.H./679 A.D. part of the great church in Edessa was thrown down by an earthquake, and Mu'awiyah ordered it to be rebuilt". Besides freedom of conscience, the non-Muslims enjoyed the freedom of court and judge and law. "Being outside the pale of Muslim law, they were allowed the jurisdiction of their own canon laws as administered by the respective heads of their religious communities". Side by side with religious and judicial freedom the non-Muslims enjoyed the security of honour, life and property.

Religious, judicial and civil rights enjoyed by the non-Muslims

Damascus became one of the beautiful cities of the world and the centre of culture and the seat of the Islamic empire under the Umayyads. The Khalifah adorned it with magnificent buildings, fountains and pleasure houses. The system of water supply of the city, unexcelled in contemporary Orient, spoke highly of the engineering skill of the Umayyads. The name of Yazid is borne today by a canal, Nahr Yazid, "which the son of Mu'awiyah dug from the Barada or more probably widened in order to perfect the irrigation of the Ghutah". The rulers of the capital city, except 'Umar II, led a luxurious and majestic life and maintained the standard of the court after the fashion of the Khusraws and the Caesars. Mu'awiyah was fond of listening to historical narratives and anecdotes". The Khalifah was expected to preside at the Friday service and the daily prayers. "The duty was faithfully observed by Mu'aiwyah, Abdul Malik and 'Umar II', but the others were not punctual and tried to avoid it as far as possible. Besides the religious functions, the rulers had to perform the duties of a high Court of appeal. The rulers lis-

Life in Damascus

tened to the subjects either in public or in private. He was seated on the throne at the open court surrounded by the princes of the royal blood on the right and by the counties, dignitaries and general retinue of the court on the left.

Private life of the Khalifahs

The private life of the Umayyads was not free from blemish. Almost all the Khalifahs had concubines in their *harem*. Yazid II was so much attached to two of his singing girls, Sallamah and Hababa that "when the latter was chocked on a grape which he playfully threw into her mouth the passionate Khalifah fretted himself to death". "Under Yazid I, the use of wine came into fashion", says Ameer Ali. The use of too much wine won him the title of 'Yazid al-Khumur'. He used to drink daily, "while Walid I contented himself with drinking every other day, Hisham, once every Friday after the divine service and Abdul Malik only once in a month".* Yazid II and Walid II were constant drunkards. The wine parties were attended with dancing, singing and music. The games of dice and cards were practised in the empire. Horse-racing was popular under the Umayyads. Music was patronized and large sums were spent on famous singers and musicians. The obnoxious custom of employing eunuchs in the *harem* was borrowed from the Byzantine court and the system of wine party in the society was taken from the Persian kings.

Dice, cards and horse-racing practised

Singers and musicians patronised

Women in the society

The customs of female seclusion came in the Arab society during the reign of Walid II. Women occupied a prominent place in the then society. They enjoyed much freedom in society. They evinced a keen interest in all educational activities and some of them are stated to have distinguished themselves as scholars and poets. Husayn's daughter Sakhina was regarded "as the first among women of her time, by birth, beauty, wit and virtue". Ummul Banim, wife of Walid I, was another talented and accomplished lady of the time. She exercised great influence over her husband and the State. Saint Rabi'ah was one of the most eminent of holy

* P. K. Hitti, *History of the Arabs.*

persons of the time. These accomplished ladies of the Umayyads maintained the genuine spirit of culture and education.

Dress and model of meals

The dress differed according to the means of the wearer. The use of napkins and spons came into fashion in the Umayyad society. Meals were served in a dignified and western manner. Chairs and tables were used by the Khalifahs.

Population divided into four social classes of which the slaves formed the last

The population was mainly divided into four social classes. The ruling Muslims headed by the members of the Khalifahs and the aristocracy of the Arabian conquerors formed the highest class. Below the Arabian Muslims came the Mawali or new Muslims who were admitted in theory, though not in practice, to the full rights of the citizens. The third class consisted of the so-called Ahal al-Dhimmah, *i.e.*, the Christians, the Jews and the others with whom the Muslims had made covenant. At the bottom of society stood the slaves. The teachings of the Prophet and his example discouraged slavery. As a result, under 'Umar I it was completely abolished as far as the Arab nationals were concerned. Under the Umayyads the slave system was revived because of a corresponding rise in the wealth of the people. Slaves were imported from far and wide. The rulers levied a child tax on the prolific Berbers and others who supplied the ruling class with a large number of young male-slaves. It was 'Umar II who did away with this inhuman innovation. "The slaves in early Islam were recruited from prisoners of war, including women and children, unless ransomed, and by purchase or raiding". By the end of the Umayyad period feudalism had been firmly established in the entire Islamic Empire.

Education

The Prophet of Islam not only encouraged education but made elaborate arrangements for religious teachings. He trained instructors and sent them to the various parts of Arabia. Under the Khulafah-i-Rashidin, the same arrangement was continued with more elaboration and extensive application. During this period only a few branches of learning

namely, the Quranic interpretation (al-Tafsir), traditions of the Prophet (al-Hadith), jurisprudence (al-Fiqh), and the study of pre-Islamic poetry came to be recognized.

Under the Umayyads more branches of learning sprang up, such as grammar, history, geography, science, etc. But during the earlier part of the Umayyad reign no system of education was developed. Badira (near Madinah) was then the only seat of Arabian culture, where students from different parts of the empire gathered for the purpose of learning Arabic pronunciation and recitation of poems. "Those who were initiated into the bare knowledge of the mother tongue and knew how to swim and use bow and arrow" were regarded educated men, otherwise called *'Kamil'*. The system of education began to improve day by day and the common people began to take much interest in education. Special provision was made for the study of the holy Quran in the mosques and the system of appointing private tutors for coaching of children in a household came to be introduced after the death of Abdul Malik. Most of the schools were attached to mosques and endowed with property. Many of the monarchs were patrons of arts and literature and built schools in different parts of the empire.

Subjects taught under the Umayyads

As time went on the system of education developed

Intellectual activity

Basrah and Kufa, the twin cities of Iraq, became the centres of intellectual activity where students from different parts of the empire gathered for the purpose of learning Arabic pronunciation and recitation of poems. It is said that the culture of Arabic began from these cities. The founder of Arabic grammar Abdul Aswad Du'ali flourished in Basrah. He was followed by al-Khalil ibn Ahmad, another distinguished scholar of Basrah. He was the first to compile an Arabic dictionary, *the Kitab al-Ayan*. Among the Companions of the Prophet, Abu Musa al-A'hari and Anas ibn Malik settled down in Basrah. Abu Musa belonged to Yemen. He came to Makkah and accepted Islam. He was one of the most learned Companions of the Prophet. Later he moved to

Basra as the centre of culture

Basrah and settled down to teach the Quran to the people. Anas ibn Malik was a man of Madinah. He served the Prophet for about ten years, and later came to Basrah where he died in 92 A.H. Anas was not a great scholar like Abu Musa, but he earned wide reputation as a traditionalist. During the Umayyad period, the school of Basrah produced some of the well-known personalities, namely, Hasan al-Basri and Muhammad ibn Seereen. Both these scholars were the leading lights of Basrah in their own day. They were renowned transmitters of tradition. Al-Basri was a man of integrity and wholly averse to the falsifications of facts.

Kufa as centre of culture

The contributions of the Kufans to Arabic culture was almost as brilliant as those of the Basrites. Among the Companions of the Prophet who settled down in Kufa, the names of Ali ibn Abu Talib and Abdullah ibn Masud may be specially mentioned. Though 'Ali, with all his learning' did not leave any cultural movement on account of his pressing preoccupations with his political life in Iraq, but he was a famous traditionalist. It was Abdullah ibn Masud who occupied a prominent place in the cultural history of Kufa. Ibn Masud deeply influenced the cultural life of the land. He was a devoted student of the Quran which he committed to memory. He was considered one of the most learned Companions of the Prophet, to whom people looked for a correct explanation and interpretation of the Quran. During the Caliphate of Umar, he was sent to Kufa in order to educate the people. Ibn Masud was a man of deep scholarship and profound judgement. He did not hesitate to use his own discretion where no clear judgement on a given issue was available either in the Quran or the Hadith. Ibn Masud is said to have been responsible for 848 traditions. His school produced many well-known students of the Quran. Of these, 'Alqamah, al-Aswad, Masruq, 'Ubaydah al-Harith, Ibn Qays and 'Amr ibn Shurahbil were the prominent. These scholars were also distinguished jurists. They carried on the work of Ibn Masud after him and formed the spearhead of a cultural movement in Kufa.

Syria, the birth-place of many prophets, had been the cradle of a number of ancient civilizations. It had witnessed the culture of the Phoenicians, the Chaldeans, the Egyptians, the Hebrews, the Greeks and the Romans. Some Syrian cities, such as, Antioch, Beirut, Damascus and Hims became famous as centres of culture and learning. It was in these schools that Syria had learnt the written alphabet from the Pheonicians, theological ideas from the Hebrews, philosophical thoughts from the Greeks and the judicial system from the Romans. All this learning helped Syria to influence the growth of Muslim culture in later days. With the conquest of Syria by the Muslims, the Quraysh dialect of Arabic came to be accepted as the standard language, although Aramaic and Greek continued alongside with Arabic.

Syria as centre of culture

Malik, 'Ubaydah and Abu Darda were the first teachers of Islam in Syria. They were sent there by Umar to teach the Quran and the Fiqah (jurisprudence) to the people of Syria. Malik spent the last years of his life as teacher of the Quran in Syria. Ubaydah ibn al-Samit, a man of Madinah, was one of those who collected the Quran. Abu 'Ubaydah al-Jarrah was one of the most learned men in religion and had a reputation for dispensation of justice. Abu Darda, another man of Madinah, was one of the most learned and cultured Companions of the Prophet. He was the Qazi of Damascus where he died. The schools of the three scholars who came to Syria to spread the teachings of Islam produced eminents like Abu Idris al-Khawlani, Makhul al-Dimashqi, Umar ibn Abdul Aziz, Raj ibn Hayawan, Abdur Rahman al-Awaz'i and Abu Hanifah.

Damascus, the seat of the Umayyad Caliphate, became the centre of cultural activity. While the Caliphs patronised poetry and public speaking to further their political ends, religion received the patronage of the people whose thirst for knowledge produced some eminent scholars.

Damascus

The Muslims of this time were also attracted by the culture of History. The desire of the early Caliphs to know the proceedings of the kings and

rulers before their time and the keen interest of the followers of Islam to be familiar with the life of the Prophet were, probably, the primary causes that led to historical research. Abid ibn-Sharyah, Wahb ibn-Munabbih and Ka'b al-Ahbar, a Yemanite Jew, distinguished themselves as story-tellers and historians. Abid wrote a number of works for his royal patron to whom he dedicated his famous book the *Kitab al-Mulk wa-Akbar al-Madin* (the book of kings and the history of the ancestors). Al-Ahbar accepted Islam during the reign of Muawiyah.

Culture of History

Oratory was highly cultivated under the Umayyads. The people used it as an instrument of their business. In addition to this, the Umayyads took keen interest in literature. The greatest intellectual progress of the ayyads was in the field of poetical composition.

Oratory and Poetry

During the reign of Mu'awiyah 'the pre-Islamic style in poetry was revived and once again the simplicity of desert life was praised'. Mu'awiyah was fond of legendary stories for which he invited Abid ibn Sharyh, a story-teller from Yaman, to his court. Abid put all his stories into writing and this was the 'first semi-historical work which gradually developed into one of the most important contributions of the Arabs to world literature.' Khalid ibn Yazid ibn Muawiyah, an author of several treatises on alchemy, asked a certain Istifanus to translate Logic into Arabic. Ibn Kalbi Hisham, son of Ibn Kalbi and Shariq ibn Qutami compiled a genealogical list of Arab tribes. Ibn Ishaq (767 A.D.) and Ibn Oqba wrote the life of the Prophet. Ibn Miknaf compiled a list of the important events that took place from the first Caliph up to 733 A.D. The Umayyads could boast of a number of poets of whom Ibn Abu Rabia, Jamil, Jarir, Farajdaq and Akhtal were the outstanding figures in the field of poetry. The last three poets of Iraq were satirists as well as panegyrists. Al-Farajdaq was the poet-laureate of Abdul Malik and his sons, Walid, Sulayman and Yazid. Jarir, the greatest satirist of the age, was the court-poet of al-Hajjaj.

Outstanding figures in the field of poetry.

The age was also famous for its lyrical outbursts. Qays bin Mulawa was celebrated in this respect. He is known in history as Majnun and his love of Lailah is almost proverbial to us. His poems are pervaded by the atmosphere of such genuine love that his work is unique from all points of view.

Lyric poem

As regards scientific culture the age was no less important. The science of medicine reached the pinnacle of perfection in Arabia under the Umayyads. Khalid bin Yazid acquired vast scholarship in chemistry and medicine, and wrote several books on them. He is said to have been the first in Islam to translate Greek science into Arabic. 'Umar II patronized learning and the learned and is said to have transferred the schools of medicine from Alexandria to Antioch. Under him many Greek works were translated into Arabic. The great-grandson of 'Ali named Imam Ja'far who was well-versed in most of the learning of his time was virtually the founder of the chief philosophical schools in Islam. Hasan al-Basri and Wasil bin Ata, the founder of the Mutazilite schools were the distinguished disciples of Imam Ja'far.

Scientific culture

Architecture

The Umayyad Khalifah were the great patrons of architecture. They paid their attention towards its development. The mineret was introduced by the Umayyad Khalifahs, Mu'awiyah. According to Maqrizi, Muawiyah ordered Maslama to build minaret (*saumaa*) for the call to prayer, and the latter constructed it. The *maqsurah* was established by Muawiyah as a result of the attempt of the Kharijites who had struck him with a sword.* Architecture is said to have reached a high watermark during the reigns of Abdul Malik and his son, al-Walid. The Dome of the Rock (Qubbah al-Sakhra) at Jerusalem, built by Abdul Malik in 691 A.D., is one of the

The Dome of the Rock

* Ibn Khaldun, *Dinawari*

most beautiful specimens of the early Muslim architecture. It was the earliest Muslim mosque covered with a dome. 'The Dome was made of timber, but covered outside with lead and painted inside with plaster. The walls were built with semi-circular stones.' The Dome of the Rock Mosque is held sacred by the Muslims because of its association with the "Night Journey" of the Prophet Muhammad (sm.).* It is from this Rock that the Prophet Muhammad (sm.) is reported to have started his Accession on the occasion of his Night Journey. "To the Muslims the Dome of the Rock is more than a place of archaeological interest and artistic value—it is a living symbol of their faith.**

The materials of the Dome of the Rock were taken from the Christian buildings. In the beginning, materials for mosque were taken from old buildings and even old places of worship, such as, Christian churches, Jewish synagogues, heathen temples.

There were traces of Byzantine style in the Dome of the Rock. In Muslim countries, there were different styles of architecture. In Syria it was influenced by the Christian Syrio-Byzantine style, in Mesopotemia and Persia by the Nestorian and Sasanid style, and in Egypt it was influenced by Coptic arts.

The Aqsa Mosque

Abdul Malik built another mosque, named the Aqsa Mosque, near the Dome of the Rock. The Abbaside Caliph, al-Mansur, rebuilt the Aqsa Mosque which was destroyed by an earthquake in 769 A.D.

The Umayyad Mosque

The mosque of Damascus is the next important building in Syria. Walid bin Abdul Malik, a great patron of architecture, built this grand mosque named after the Umayyads about the beginning of the 8th century A.D. In this mosque there is the niche for prayer. The arches of the mosque are of the horse-shoe pattern and the interior decorated

* The Quran, 17 : I

** P. K. Hitti, *History of the Arabs*

with marbles and mosaics. This mosque shows traces of ideas borrowed from Syrio-Byzantine architecture. The famous geographer, al-Maqdisi who visited the mosque in the later part of the tenth century, speaks eloquently of its architectural beauty. In spite of the vicissitudes of time which befell it in 1069, 1400 and 1893, "the Umayyad Mosque has always held its place in Moslem imagination as the fourth wonder of the world."* Walid I rebuilt the Mosque of Madinah, and "erected in Syria a number of schools and places of worship and endowed institutions for the lepers, the lame and the blind."** He was also the first ruler to have introduced the *Mihrab* and the *minar* for the call to prayer in the Prophet's mosque.

Though non-Muslim craftsmen and masons were employed in the construction work of the buildings, the architecture remains essentially a Muslim ; 'because it was developed according to Muslim religious and social needs, and taste and general directions.' "The peculiarity of Muslim architecture, so far as the mosques and sacred places are concerned, is in the absence of pictorial representation in them, such as the carving of statues and images and the substitution of calligraphical decorations, prayer-niches, pulpits, minarets, arches of various shapes and domes of different sizes."†

The Umayyad Khalifah, Sulayman founded Ramla and built its congregational mosque which according to Muqaddasi, was a very fine building with marble columns and marble pavement. He also built the first congregational Mosque at Aleppo.

In the architectural field, the Umayyads left a few monuments of which Qusayr Amrah (the little castle of Amrah) was the chief. This castle was built up by Walid I. It was built of hard reddish limestone from the neighbouring hills and was composed of two principal elements, (1) a rectangular audience hall and (2) a bath, consisting of three

Qusayr Amrah

* Ibn al-Faqih

** Al-Tabari

† A. M. A. Shustery, *Outlines of Islamic Culture*

little rooms. Qusayr Amrah was discovered by Musil in 1898 A.D.

Music

Painting has been discouraged by the Muslim theologians as it is thought un-Islamic and hence it could not develop as worthy of admiration among the Arabs in those days. But music was highly patronised by the Khalifahs. Yazid I, Abdul Malik, Walid I, Yazid II, Hisham and Walid II were the great patrons of musicians and singers. Yazid I introduced singing and musical instruments into the Damascus court.* Large sums were spent on famous singers and musicians who were summoned to court from the distant parts of the empire. There were different types of music prevailing among the Arabs. The southern Arabians had their types of song and musical instruments. The pre-Islamic inhabitants of al-Hijaz used as their principal instruments the square tambourine (duff), the flute and the reed pipe (*zimar*). They also knew the skin-bellied lute (*mizhar*). At about the time of the Propret, foreign musical influences began to be felt.

Music patronised

There were many distinguished musicians and singers who flourished under the Umayyads. Tuways of Madinah was considered the father of songs in Islam. It is said that he introduced rhythm into Arabic music. He is also said to have been the first to sing in that language to the accompaniment of an instrument, the tambourine. Tuways had a number of students among whom was Ibn Surayj who was 'regarded as one of the four great singers of Islam.' Sa'id ibn Misjah was the first Makkan musician and perhaps the greatest of the Umayyad period.** He was patronised by Abdul Malik. He travelled all over Syria and Persia and is said to 'have been the first to put Byzantine and Persian song into Arabic.' It it evident that he systematised Arabian musical theory and the practice of the classical times.

Tuways

Sa'id ibn Misjah

* Al-Aghani

** P. K. Hitti, *History of the Arabs*

Al-Gharid, Ibn Muhariz and Ma'bad were the great musicians who shed lustre on the Umayyad court. Among the songstresses the name of Jamilah draws our attention first, whose residence became the centre of attraction for the leading musicians of Makkah and Madinah. Hababah and Sallahmah, the favourites of Yazid II, were her pupils. Walid II invited to his court a host of musician-singers including Ma'bad.

Jamilah, the songstress

PART IV

THE ABBASIDS

CHAPTER XXI

AS-SAFFAH AND AL-MANSUR

New features of the Abbasids

With the coming of the Abbasids into power, a great change is noticed everywhere. The first new feature of this period is that the Khilafat no longer co-ordinated with the limits of Islam. The authority of the new dynasty was never acknowledged in Spain; and throughout Africa, excepting in Egypt, it was but intermittent and for the most part nominal; while in the east independent dynasties arose.

The Khilafat no longer co-ordinates with Islam

Another change which came over the Arab people owing to the attitude of the new dynasty towards them is that the Arab nation lost martial vigour. "To their hardy life and martial fire were mainly due to the first spread of Islam and material prosperity of the Khilafat. But the race had by this time lost much of its early hardihood and vigour." The spoils of the conquered people had gradually sapped their warlike virtue and so they settled down with well-filled *harems*. "The Saracen was no longer the conqueror of the world". A French historian said, "The age of conquest had passed, that of civilization had commenced".

Arab nation loses martial vigour

The capital was transferred from Syria to Iraq and the Syrians who were the staunch supporters of the Umayyads lost their influence in the Abbasid Court.

Transfer of capital

Under the Abbasids the old aristocracy gave place to a class of Government officials. At the head of these was the Wazir (Vizier). He was the representative of the Khalifah. By his side stood the executioner. This post was not created under the Umayyads. Persian influence was felt in the Court and with the rise of Persian influence the roughness of Arab life was softened and there opened an era of culture, toleration and scientific research.

New posts created

Persian influence

Abul Abbas as-Saffah (133-37 A.H./750-754 A.D.)

As-Saffah proclaimed Khalifah

Abul Abbas as-Saffah was proclaimed Khalifah in the mosque of Kufah and public homage was done to him in 133 A.H./750 A.D. On his accession, his first task was to wipe out the entire Umayyad race from the face of the earth. "Such wholesale butcheries cast into the shade anything the previous dynasty had ever been accused of". The cruelest of them was perpetrated by the Khalifah's uncle in Palestine. This ill-treatment brought its natural consequence and the followers of the fallen house rose in revolt against the Khalifah in Syria and Mesopotemia. To meet the emergency he sent his brother Abu Jafar with an army and the rebellion was put down very soon.

Capitulation of Ibn Hobaira

Yazid ibn Hobaira, Marwan's Viceroy in Iraq, was holding Wasit. He was besieged there by Husayn ibn Kahtaba and Abu Ja'far. At first he appealed to the Ummayds for help but when he found that there was no succour forthcoming, he offered to capitulate. A full amnesty, concluded by Abu Ja'far was ratified by the Khalifah under solemn oath but later on the Khalifah, influenced by Abu Muslim, ordered him to be put to death and the order was carried out properly by Abu Ja'far.

His betrayal and death

Undisputed master of Asia and Egypt

As-Saffah now became the undisputed master of Asia and Egypt and West Africa also acknowledged his authority. The Hashimi banner flew everywhere but outrage still survived in many parts of the Empire. A terrible calamity overtook Mosul. The people refusing obedience to the new Governor, a low-born man, drove him from the city. The Khalifah became very angry and sent his brother Yahya, who proved himself worthy of the title "Shedder of Blood." The men of the city were mercilessly massacred. Abu Salama, who was made Vizier and sometimes acted as confidential adviser of as-Saffah, roused the jealousy of Abu Muslim by his influence over the Khalifah. One night while he was returning home alone from the Khalifah's house he was waylaid and assassinated.

Abu Salama put to death

Thus the sanguinary reign of as-Saffah was coming to a close but before his death he nominated his brother Abu Ja'far as his successor to the throne. He died of small-pox in his palace at al-Anbar in 137 A.H./754 A.D. His reign lasted a little less than five years. "The name as-Saffah, or the Blood-thirsty, by which this Khalifah is most commonly known, is well-chosen, for as such he is distinguished beyond all others in a dynasty that had small respect for human life. He intensified his cruelty and guilt by treachery in the face of solemn oaths and also by ingratitude, for amongst his victims there were not a few who had spent their lives in helping him to the throne". In spite of his cruelties, Abul Abbas was recognised as a generous and pious sovereign. He was attentive to his duties.

Nomination of Abu Jafar

Death of as-Saffah

Abu Ja'far al-Mansur (137-59 A.H./754-75 A.D.)

At the time of the death of as-Saffah, Abu Ja'far, who was then on pilgrimage at Makkah, took the oath of allegiance through his cousin, Isa, who acted as his proxy and whom the dying Khalifah had nominated as second in succession. On receiving the intelligence of his brother's death, he came back to Kufah and ascended the throne by assuming the honorific title of *al-Mansur*, the Victorious. With the accession of al-Mansur a new chapter was opened in the history of the Abbasids. The first few successors of Abul-Abbas were undoubtedly rulers of exceptional ability and capacity who devoted their time, energy and power to the amelioration and advancement of the nation. The fact has been well-illustrated by Ameer Ali in the following words: "They devoted themselves to the building of the new cities, to the construction of roads, caravan serais, canals, fountains, the formation of charitable and educational institutions, the stimulation and protection of letters, and the promotion of commerce and all arts of peace".

Rebellion of Abdullah

Immediately on the accession of al-Mansur to the throne, Abdullah bin 'Ali, his uncle and Gover-

Defeated by Abu Muslim

nor of Syria under Saffah, raised the standard of rebellion. Abu Muslim was sent to crush the rebellion and in a battle near Nasibin Abdullah was totally discomfited. Abdullah fled but was eventually placed under charge of his brother Sulayman, Governor of al-Basrah.

Fall and death of Abu Muslim

The Khalifah, instead of rewarding a man who had saved his throne, was now bent on his destruction. The influence of Abu Muslim aroused the jealousy and hatred of the Khalifah. He was virtually the ruler of Khurasan and thus became the source of danger to the throne. The Khalifah thought it wise not to allow the grass to grow under his feet as Abu Muslim's power was going to surpass every limit. He invited Abu Muslim to visit the royal Court on his return journey to Khurasan. He was well-received at the Court and on one unlucky day he was put to death.

Character of Abu Muslim

Abu Muslim was by far the greatest figure of the age. "Hardly thirty-five years old, he had by his rare widsdom, zeal and generalship, changed the whole outlook of Islam and raised the House of al-Abbas upon the ruins of the House of Umayya".

Peace restored in Persia and Mesopotemia

After the death of Abu Muslim, a serious rising threatened the empire in Persia under the leadership of Sunbadh who stepped forth as the avenger of Abu Muslim. A similar rebellion followed in Mesopotemia, where the imperial forces were repeatedly discomfited. But within a short time peace was restored in both the places.

End of Abdullah bin 'Ali

The Khalifah might have left Abdullah alone at Basrah, but when it was reported that he had retired for safety into concealment, he became angry and sent his uncles, Sulayman and 'Ali, to bring him to Court. They brought him to Court and ultimately Abdullah was put to prison where he was killed under the crumbled house which had been purposely built for him.

During 140 A.H./757 A.D. a Byzantine attack was repulsed with great loss and the Emperor of Constantinople was compelled to make peace for seven years.

Byzantine inroad

In 141 A.H./758 A.D. the Khalifah performed the pilgrimage, visited Jerusalem and made a progress through Syria and Mesopotemia. During this time, a Persian sect called Rawendiya (from the name of their town), who identified the Khalifah with God, placed in danger the life of Mansur. They shouted, surrounding the palace, "It is the house of our Lord, he that giveth us food to eat and water to drink". Their activity which provoked the religious section of the people, compelled the Khalifah to imprison 200 of their leaders. This strong attitude of al-Mansur so enraged them that they stormed the prison and rioted all round. The Rawendiya were ultimately extirpated.

Rising of Rawendiya

Shortly after, the Governor of Khurasan rebelled and al-Mansur sent ibn Khuzayma and his son, al-Mahdi, to put down the rebellion. The rebel was attacked by his own people on their approach and sent to the Khalifah. The rebel with his followers was subjected to severe torture and cruelty.

Campaign in Khurasan

The Muslim arms were now turned against Tabaristan. The inhabitants of this place had cast off allegiance to Islam under the leadership of Ispahend, but by the heavy pressure of the Muslim army they were compelled to open the gate to the Muslim force and Tabaristan was annexed to the empire. No sooner had this conquest been achieved than the people of Deilam rose in revolt and raided the empire but they were driven back after some fighting.

Conquest of Tabaristan

A new danger now threatened the dynasty. It was from two decendants of al-Hasan, Muhammad and Ibrahim, who had ambitious design upon the Khilafat. They lived in Madinah where they exercised great influence over the people of the country. Al-Mansur saw in them the possibility of future trouble to his dynasty. He wanted to extirpate them and with this object ne attempted to seize

Rebellion of Muhammad and Ibrahim

them, but they escaped to Aden and Sind. He then arrested all the leading members of the family, including their old father, Abdullah and treated them with severe cruelty and shocking barbarity. These atrocities led Muhammad and Ibrahim to rise in simultaneous revolt at Madinah and Basrah. At first correspondence was made between the Khalifah and Muhammad but it ended in failure. Al-Mansur now sent his nephew Isa with a Syrian army against the rebel, Muhammad. Before the actual battle happened many of his followers departed for home and he was left only with 300 men. He with this small force wentforth to fight but fell pierced by an arrow. His head was then sent to the Khalifah. But the war was continued by Ibrahim at Basrah, who on many occasions defeated the imperial troops but while he stopped pursuit, the Abbasids seeing the opportunity turned and many of their men jumped upon him. In the fight that followed, Ibrahim was defeated and killed. "Thus after holding the empire for three months in terror the 'Alid rebellion came to a close".

Rising in Madinah and Basrah

Muhammad fell fighting

Ibrahim defeated and killed

When this cloud passed away, al-Mansur returned to the site of his new capital, Baghdad. "The beautiful site, central and salubrious, attracted the eyes of Mansur" who resolved to found the new capital of Islam. The first brick was laid by the Khalifah with his own hands in 145 A.H./762 A.D. It thus became the capital of the Abbasids and the centre of attraction of the Middle Ages. Lying on the west bank of the Tigris, Baghdad was admirably situated at the heart of the empire. The eastern shore was provided with accommodation for a large force. Al-Mansur founded it purely for his Court and as a strong military position. He also built the city of Rafika and strengthened the defences of Kufah and Basrah.

Baghdad founded in 145 A.H.

Rafika

In the eleventh year of his reign al-Mansur appointed his son, Mahdi, as his successsor to the throne in place of his nephew, Isa who was forced to give up his claim.

Mehdi appointed heir-apparent

Al-Mansur wanted to conquer Spain where Abdur Rahman, grandson of Hisham of the Umay-

yad dynasty, had established his suzerainty after his escape from Syria. The imperial forces were defeated by Abdur Rahman and the plan of al-Mansur's conquest of Spain thus ended in smoke.

Unsuccessful attempt in Spain

Africa was a source of constant danger and trouble to the Khalifah. Both the Berbers and the Arabs, leaning towards the Kharijite heresy, disowned the Abbasid succession. Over and again, Generals were despatched against them but with little success. Aghlab, the then Governor, was surrounded by the Khawarij and was ultimately killed. His successor, 'Umar was also killed during the siege of Kairowan which was conquered by the Khawarij. Al-Mansur became furious at this and he sent another army under the new Governor, Yazid ibn Muhailab. He defeated the Khawarij, killed their leader and restored peace and order in the country.

Aghlab, the Governor of Africa killed

Peace restored

Though peace was restored in Africa, there were troubles elsewhere. In Armenia, the Khazar hordes made great havoc and carried away multitudes of men and women as prisoners. In the East a rebellion was led by the ruler of Herat, Ustadh Sheesh, and a more serious rising took place in the country around Mosul. It caused great alarm, for a strong 'Alid feeling prevailed in Hamadan. The Khalifah got much frightened and as the Kurds were giving him troubles again and again, he appointed Khalid, the Barmaki, as Governor of Mawsil. Khalid soon brought the province into order by curbing the power of the Kurds.

Herat

Mosul

The last few years of his reign were free from anxiety. But the heavy exertion, which he had to undergo for the new State, had at last told upon his health and anticipating his short stay in this mundane world, he sent for his son and gave him necessary instruction for running the administration of the future empire. After this he left Baghdad for Makkah to pass his last days in the Holy Land but died on the way, some three miles from Makkah, and was buried in the Holy City in 159 A.H./775 A.D.

Death of al-Mansur

Estimate of al-Mansur

Mixture of opposites

As statesman and ruler he was unrivalled

Daily routine

Al-Mansur reigned nearly twenty-two years. He was the real founder of the Abbasid dynasty, although as-Saffah was the first Khalifah of this dynasty. His character was a mixture of opposites. To the enemy he was cruel and treacherous and to friends he was kind and liberal. He never spared a man who was considered dangerous to the throne. The murder of Abu Muslim and Abdullah who helped him greatly to raise the Abbasids to power and prestige, and his treatment to the descendants of 'Ali, the fourth Khalifah, are the darkest records in the Abbasid history. The famous historian Suyuti says, "Mansur was the first, who occasioned dissensions between the Abbasids and the 'Alids, for before that they were united". If we forget the perfidious side of his character, "our estimate of Mansur," says Muir, "would be very different". "As a Muslim his life was religious and exemplary. Nothing profane was ever seen at his court". He was a true dispenser of justice and he himself set up an example to his subjects of strict obedience to the constituted court of justice. He did not feel any shame to appear before the Qazi as an ordinary litigant when he was summoned by the latter on the complaint of some camel-owners. He admired the Qazi and rewarded him for fearlessness and impartial judgement, though the decision was not in his favour. As a politician, a statesman and a ruler he was almost unrivalled in his time. He devoted his time and energy to the development of the condition of his subjects and their dwelling places. He was a man of rare energy and strength of mind. He was cool and calculating. He was diligent in the business of the State of which "he devoted the first part of every day ; the afternoon he spent with his family ; and again after evening prayer he heard the despatches of the day and took counsel with his minister, retiring late to rest and rising with the dayspring for morning prayer".

In his reign the East began to exercise a marked effect on the manners and habits of the West. Persian costume became the fashionable dress at

Court. Scholars from the East held high posts. The Arabs lost their pre-eminence not only in the Army and at Court also in the society at large. He was the patron of arts and science. He established charitable and educational institutions throughout the Empire. Under him literature, history, medicine and especially astronomy began to be studied and a provision was made for the translation of foreign books on Arts and Science.

Persian influence

Patron of arts and science

CHAPTER XXII

AL-MAHDI AND AL-HADI

Al-Mahdi (159—69 A.H./775—85 A.D.)

Al-Mahdi succeeded his father, al-Mansur, in 159 A.H./775 A.D. He was by nature mild and generous. He inaugurated his reign by opening the prison doors to all but the worst and most dangerous class of felons. The well-filled treasury of his father gave him the opportunity to fulfil his objects. He enlarged and beautified the mosques of the Holy Cities and of the capital towns elsewhere. The postal service was greatly developed. The capital became an emporium of trade with all parts of the world. Music, poetry, literature and philosophy refined the age. In course of his pilgrimage to Makkah he clothed the poor and distributed among the citizens of Makkah a fabulous amount of presents. He fixed pensions for the indigent and constructed roads with wells and reservoirs for pilgrims. He formed his bodyguard from among the citizens of Madinah. He tried to heal the wounds done by his father to the family of the Prophet. The Government officers who were subjected to torture and oppression under the late Khalifah, were now exempted from heavy fines and they began to feel themselves secure. Thus his policy was quite different from that of his father.

Accession

Favourable reign

Guard of Madinah

Revolt in Khurasan

In Khurasan many people were discontented. The promises made to them during the war against the Umayyads, had not been fulfilled and the new Khalifah, Mahdi, did not respond to their demands. A dangerous revolt in 160 A.H./776 A.D. under the leadership of certain Yusuf bin Ibrahim was suppressed by Yazid bin Mazyad, who defeated him, took him prisoner and brought him to Baghdad where he with several of his officers were crucified and killed. In the following year he was menaced

Yusuf defeated and killed

by a far more dangerous revolt led by a sectary known generally as *Mokanna* or "the Veiled One"— so named because he always appeared in public wearing a mask. He declared himself God incarnate. He taught his followers the immanence of the Deity in Adam, in Abu Muslim and lastly in himself. He gathered around him a great number of adherents who worshipped him as God. After some success the pretender was killed in Kish and his head was cut off and sent to Mahdi in the year 163 A.H./779 A.D.

Mokanna, 'the Veiled one'

Byzantine raid

The Romans raided the Muslim territories in 163 A.H./779 A.D. They even conquered Marash and annihilated the Muslim army sent from Dabiq. Mahdi sent Hasan bin Kahtaba who made a victorrious raid as far as Adhruliya. But a fresh inroad demanded Mahdi himself in the field. He began his march in the early spring of 780 A.D. taking with him his second son Harun, and leaving his elder son, Musa, as his leiutenant in Baghdad. Traversing Mesopotemia and Syria he entered Cilicia and established himself on the bank of Jihan (Pyramus). Thence he despatched a big army under the command of Harun. Harun captured the fortress of Samalu after a siege of thirty-eight days. In consequence of this feat, Mahdi made Harun Governor of the whole western part of the empire including Azarbaijan and Armenia. Two years later war broke out between the Muslims and the Greeks. Leo IV, the eastern Roman emperor, left his minor son, Constantine VI, on the throne. The mother of the prince, named Irena, acted as regent and assumed the title of Augusta. By her orders an army of 90,000 men under the command of Michael entered Asia Minor. Harun then made a victorious march along the coast as far as the Bosphorus. Irena, mother of the prince, took alarm, sued for peace and obtained a truce for three years but only on the humiliating terms of paying an annual tribute of 90,000 dinars and supplying the Muslims with guides and markets on their way home. This brilliant

Campaign of Harun

Irena sued for peace

success so increased Mahdi's affection for Harun that he appointed him successor-designate after Musa and named him ar-Rashid (the follower of the right cause). Three years later, he resolved to give him precedence in the matter of succession and for this reason Musa was recalled from Jurjan where he was engaged in subduing the rebels. Musa, informed of his father's intention, refused to obey this order. Mahdi determined to march in person against him. But he died on the way at a place called Masandan.

Death of Mehdi

The reign of Mahdi was a period of great prosperity. Much was done for the organisation of the Empire. Agriculture and commerce flourished, revenue increased and the people fared well. The power of the State was acknowledged even in the Far East; the Emperor of China, the King of Tibet and many Indian Princes concluded treaties with the Khalifah. He was an ardent champion of the orthodox faith, repudiating all the extravagant doctrines preached by the Abbasid missionaries and formerly professed by his father. In particular, "he persecuted mercilessly the Manichaeans and all sorts of free thinkers". He passionately loved Khaizuran, the mother of Musa and Harun, who exercised great influence over him and the State.

Character

Persecution of Manichaeans

Al-Hadi (169-70 A.H./785-86 A.D.)

On the death of Mahdi Harun recognised the succession of his brother, Musa, and despatched to him in Jurjan the imperial seal and sceptre with letters of condolence and congratulation. He brought the army which had accompanied Mahdi peacefully back to Baghdad. Musa returned in all haste to the capital and assumed the title of al-Hadi.

Hadi tries to supersede Harun

Al-Hadi could not believe in the loyalty of his brother. He formed a plan for excluding him from the Khilafat and transmitting the succession to his son, Ja'far. With this object he threw into prison Yahya bin Khalid, Harun's principal adviser, and several others of his brother's servants whom he considered dangerous to the throne. Thus the Court was divided into two groups—one party headed by

Hadi and the another by Harun. When the rivalry became serious, Harun left the Court for his own personal safety.

The Governor of Madinah ill-treated some members of Husayn's family on a charge of drunkenness. Husayn bin Ali bin Hasan III raised an insurrection at Madinah with the support of numerous adherents. Thence he went to Makkah where he was attacked and killed in the combat with many other 'Alids. His maternal uncle Idris bin Abdullah, a brother of Muhammad and Ibrahim succeeded in escaping to Egypt. Being helped by the postmaster, he passed into West Africa where he was welcomed by the Berbers and there laid the foundation of the Idrisid dynasty. Hadi died after a reign of less than two years. Under him and two of his successors Persian influence and fashion reached their height. The 'New Year' and other festivals were observed and Persian dress and hats began to be worn.

Alid rising at Madinah

Idris escapes to Africa

His death 170 A.H.| 787 A.D.

CHAPTER XXIII

HARUN AR-RASHID

(170-94 A.H./786-809 A.D.)

His accession

Harun ascended the throne at the age of nearly twenty-five without any opposition. With his accession the Abbasid empire entered into another brilliant period of Saracenic rule in Asia. He was not only celebrated in the East but in the West as well. The Arabian Nights period of the Abbasids began with him. The stories of the "Thousand and One Nights" which have made the name of Harun so famous throughout the ages have lent a special charm to this reign.

Rise of the Barmakids

The first act of Harun was to choose as Prime Minister his former tutor, Yahya bin Khalid, and to give important posts to the two sons of Yahya, Fadl and Ja'far. The success and brilliancy of his reign were mainly due to the sincere services of the Barmakid family which was endowed in the highest degree with those qualities of generosity and liberality which the Arabs praised so highly. The founder of this family was Khalid bin Barmak who by virtue of his meritorious services rendered to the Abbasid family enjoyed a high post under as-Saffah and Mansur. His son Yahya, who was a man of ability and capacity, was appointed vizier of the empire when Rashid became Khalifah. Being entrusted with all the tasks of Government, Yahya brought the most distinguished abilities to the exercise of his office. He put the frontier in a good state of defence ; he filled the public treasury and carried the splendour of the throne to the highest point. Later on, owing to old age, Yahya resigned the post and his two gifted sons, Fadl and Ja'far were given the same post and entrusted with the same responsibilities. His other two sons, Musa and Muhammad,

were also men of great ability and they served the State with great distinction.

Although the administration of Harun's State was entrusted to strong and skilful hands, yet the first year of his reign was not free from troubles and difficulties. A man of the house of 'Ali named Yahya bin Abdullah, who had taken refuge in the land of Deilam on the south-western shores of the Caspian Sea, publicly claimed the Khilafat. Harun sent against him an army of 50,000 men under the command of Fadl who instead of fighting induced him to submit by promising him safety and a brilliant position at the Court of Baghdad. Yahya accepted the proposal on condition that the Khalifah should send him letters of pardon counter-signed by the highest legal authorities. Harun consented and Yahya went to Baghdad where he was given warm reception. But after some months he was accused of conspiracy and the Khalifah put him into prison where he died. Fearing fresh insurrections of the 'Alids, Harun secured the person of another descendant of 'Ali, Musa bin Ja'far, surnamed al-Kazim, who enjoyed great esteem at Madinah and had already been arrested and released again by Mahdi, This man was brought by the Khalifah himself to Baghdad and there he died. Harun did not forget the hereditary enemy of Islam. In the first year of his reign all the strong places of Kinnerisn and Mesopotemia were formed into a special province which received the name of 'al-Awasim' (the defending fortresses). He rebuilt and fortified the city of Tursus. The Muslim armies were able to advance boldly into Asia Minor and almost every year successful raids were made. When the Khalifah himself was in the midst of these success in Asia Minor, he was called by the sudden attack of the Khazars. These people had made an irruption into Armenia and caused a great havoc in the country. Two valiant Generals, Khozeima and Yazid ibn Mazyad, were sent against the Khazars and within a short time they drove them out of Armenia. During this time Harun was thinking of performing pilgrimage. Harun was noted for his careful obser-

Rising of the 'Alids

Yahya put into prison and died there

Affairs in Asia Minor

vances of the rituals of Islam. Every day he performed one hundred prostrations and distributed 100 dirhams in alms. He went to Makkah ten times for the performance of pilgrimage and on every occasion he scattered munificent largesse amongst the people. But before his going to Makkah he wanted to fix the order of succession. The pressure also came from the quarter of Empress Zubayda. He executed a deed by which he appointed his eldest son under the title of al-Amin, his immediate successor and after him the second under the title of al-Mamun and after al-Mamun the third under the title of al-Mutamin. In the same year, Empress Zubayda visited Makkah. She constructed the famous canal at her own expense for the inhabitants of Makkah who had been suffering from scarcity of water.

Nomination of al-Amin, al-Mamun and al-Mutamin

Zubayda's visit to Makkah

The fall of the Barmakids

In the beginning of the following year Harun bent upon the ruin of the Barmakids who for seventeen years served the Khalifah with unswerving fidelity and extraordinary ability and under whom "the people", says Ameer 'Ali, "were prosperous and happy, the empire had grown rich and strong, national wealth had increased and the arts of civilised life were cultivated everywhere". But their sudden fall is a great surprise to us. Historians have explained the causes of their downfall in different ways. Some of the historians have put forward the story of the marriage of Jafar with Harun's sister, Abbasa and the subsequent birth of a child from this spouse. But this has not been accepted by the famous historian Ibn Khaldun. According to him the real cause of their fall is to be found "in the manner in which they seized upon all authority and assumed the absolute disposition of the public revenue, so much so that Rashid was often forced to the necessity of asking for and not obtaining from the Chancellor small sums of money. Their influence was unlimited, and their fame had spread in every direction. All the high offices of the State, civil as well as military, were filled by functionaries chosen from their family, or from among their partisans. All faces turned towards them; all heads inclined in their

presence; on them alone rested the hopes of applicants and candidates; they showered their bounties on all sides, in every province of the empire, in the cities as well as in the villages; their praises were sung by all and they were far more popular than their master." From the above facts it can be said that their absolute power and position in the Court roused the jealousy of many, especially Fadl bin Rabi who sought the opportunities of instilling distrust against them into the mind of the Khalifah and of making him feel that he was Khalifah only in name. Harun forgot their services and ordered the execution of Ja'far who had just taken leave of him after a day's hunting. The following day, his father Yahya, his brother Fadl and all other Barmakids were arrested and imprisoned; all their property was confiscated. The only Barmakid who remained unmolested with his family was Muhammad, brother of Yahya who had been the Chamberlain of the Khalifah till 179 A.H./795 A.D.

Execution of Ja'far and others

In the same year a revolution in Constantinople overthrew the empress, Irena. The new emperor, Nicephorus, thinking himself strong enough to refuse the payment of tribute, wrote an insulting letter to Harun. The letter was written thus: "Irena had paid the money the double of which thou shouldest have paid to her. It was but a woman's weakness. Wherefore, return what thou hast taken or the sword shall decide". Harun, reading the letter flew into rage and wrote on the back of the letter. "From Harun, the Commander of the Faithful, to Nicephorus, the dog of a Roman. I have read the letter, the answer thou shall not hear but see'. Harun was as good as his word. He at once started and entered Asia Minor and took Heraclea, plundering and burning along his whole line of march, till Nicephorus, in alarm, sued for peace. But as soon as the Khalifah came to Makkah, he broke the treaty. Harun retraced his steps and attacked Nicephorus. Being defeated Nicephorus fled from the battle-field and the prayer for peace was granted. But the disturbance of Khurasan again encouraged him to break the treaty and overrun the country as

Insulting letter of Nicephorus

far as Anazarba on the frontier, where he took many prisoners. Harun could not tolerate this any longer. He was compelled to take the field again. He entered Asia Minor with an army of 1,35,000 regulars. Heraclea was taken with many other places and Thana was made a military station. At the same time his Admiral conquered Cyprus. Nicephorus was so completely beaten that he was compelled to submit to very harsh conditions. But in 192 A.H./807 A.D. the Greeks again broke the treaty and attacked the Muslim territories and inflicted a severe loss on the Muslims which the Khalifah was not in a position to retrieve.

Treachery of Nicephorus

Harun wanted to conquer Africa and several attempts were made for the fulfilment of his grand object. Ibrahim bin Aghlab who was the then ruler of Africa made a proposal to Harun for amicable settlement. The proposal was accepted by the Khalifah who appointed Ibrahim Governor of Africa.

Ibrahim appointed Governor

During his reign the ancient Syrian jealousies broke out and kept Damascus for two years in continual disorder but ultimately it was suppressed. Some-what later, Mosul was the scene of rebellion which lasted for two years until the Khalifah took possession of the city and demolished its wall. A still more serious rising occurred in Armenia and Halwan under a Kharijite leader, al-Walid bin Tarif. After the death of this leader his sister Layla assumed the command; but this insurrection was also suppressed.

Syria in constant fighting

Al-Walid and Kharijite leader

We now turn our attention to Khurasan where a serious trouble was going on; but the rebellion was cut down by the Governor, 'Ali ibn Isa. Some years after the Khalifah, hearing unfavourable reports of his lieutenant's tyranny, came to ar-Reiy. 'Ali ibn Isa hastened to meet the Khalifah on his arrival at Reiy with a great quantity of costly presents. The Khalifah confirming him in his post, returned to his Court. In the following year Rab ibn Laith raised the standard of revolt in Samarkand and defeated the son of 'Ali ibn Isa. Thereupon 'Ali fled from Balkh and Rab rapidly gained

Harun visits Reiy

Rebellion of Rab in Samarkand

possession of all the country beyond the Oxus. The Khalifah on learning the tyranny and rapacity of 'Ali, sent Harthama with a large force in order to subdue the rebellion. The Khalifah's hope that Rab would submit on condition of receiving a free pardon was not fulfilled and he determined to set out himself to Khurasan, taking with him his second son, Mamun. On the journey he was attacked by an internal malady which carried him off, ten months after his departure from Baghdad (March, 809 A.D.).

The Khalifah himself takes the field

Death of Harun

Estimate of Harun ar-Rashid

Harun ar-Rashid was the greatest Khalifah of the Abbasid dynasty and one of the greatest rulers of the world. "The ninth century opened with two important names standing supremacy in world affairs—Charlemagne in the West and Harun in the East. Of the two Harun was undoubtedly the more powerful and represented the higher culture".* "Faithful in the observance of his religious duties abstemious in his life, unostentatiously pious and charitable and yet fond of surrounding himself with the pomp and insignia of grandeur, he impressed his personality on popular imagination and exercised great influence by his character on society".** A soldier by instinct and training, Harun often led the army against the Greeks and won many victories over them. Though he was surpassed by his great son, Mamun in respect of the patronage of arts and literature, he had no superior in strength of character and grandeur of intellect in contemporary history of the world. During his reign the general prosperity of the people had reached its climax and gigantic progress was made in arts and civilization.

Greatness of Harun

Harun ar-Rashid was gifted with courage and extraordinary ability with which he ruled over the vast empire for twenty-three years. Peace and

* P. K. Hitti, *History of the Arabs.*

** Ameer Ali, *A Short History of the Saracens.*

Public works

Patrons of arts and literature

The Hanafi School flourished

order prevailed in the whole empire. The name of Harun ar-Rashid was so much feared in the empire that traders, merchants, scholars and pilgrims could travel without the least apprehension of danger in the streets. The perfect immunity from danger with which the people travelled through the vast empire testifies to the excellence and vigour of his administration. He used to travel all over the empire to know the actual condition of his subjects and strove to the best of his power to minimize their sorrows and sufferings. On many occasions he distributed huge amounts of money among the poor and the needy. For the welfare of his subjects he established schools and colleges, hospitals and dispensaries, built mosques and constructed roads and canals. "No Khalifah, either before, or after, displayed such energy and activity in various spheres of progress whether for pilgrimage, for administration or for war". But what has chiefly made his Khilafat illustrious is that it ushered in the era of letters. Many distinguished men—wazirs, judges, orators, traditionalists, poets, singers, musicians—shed lustre on his court and raised Baghdad to the position of a city conspicuous not only for its extent, riches and splendeour, but also for its learning and civilisation. Asmai, the grammarian, Shafei, Abdullah bin Idris. Isa bin Yunus, Ibrahim Mosuli, the musician, and Gabriel, the physician. flourished in his reign. It was also in his reign that the Hanafi School of Law thrived under the guidance of the Chief Qazi Abu Yusuf. He enlarged the department founded by al-Mansur for the translation of scientific works into Arabic.

The victorious campaigns against the Byzantines and the defeat of Nicephorus contributed no less towards his fame with his contemporaries. Finally, his own attainments, his liveliness. his sense of refined social pleasure, his illuminating conversation, coupled with rich presents which he so freely distributed—attracted to himself the most gifted men of his time. It was no wonder that the later writers of fiction looked back to the time of Harun ar-Rashid as the golden age of the Khilafat.

The name of Harun was so noised throughout the East and the West that the Emperor of China and the Frankish Emperor, Charlemagne, sent envoys to the Court of the Khalifah to cultivate his friendship. Harun exchanged presents with them. In short, "weigh him as carefully as you like in the scale of historical criticism, Harun ar-Rashid will always take rank with the greatest sovereigns and rulers of the world".*

Embassies of China and Charlemagne

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*Ameer Ali *A Short History of the Saracens.*

CHAPTER XXIV

AL-AMIN AND AL-MAMUN

Al-Amin (194--198 A.H./809—813 A.D.)

Fazl, prime minister of Amin

On the death of Harun ar-Rashid, his eldest son Amin ascended the throne of Baghdad. Amin was a lover of luxury and pleasure. So, he left the charge of administration in the hands of his Prime Minister, Fazl Ibn Rabi and kept himself engaged in pleasure and pomp. His brother Mamun was the Governor of the eastern provinces. He became dear to all by virtue of his character and his mild administration won for him widespread reputation. His popularity and strength of wealth and force became the cause of Amin's anxiety. He dismissed Mamun from the Governorship of Khurasan and declared the nominations of his son, Musa as his successor by violating the will of his father. At this, Mamun was compelled to declare war against Amin.

Mamun's administration in the East

Civil war between Amin and Mamun

Causes of civil war

In 791 A.D. Harun ar-Rashid nominated his son Amin as his successor and seven years later, his second son, Mamun was nominated as heir-presumptive to succeed Amin after his death. Harun drew up a document in which Amin's and Mamun's succession was mentioned along with their solemn oath to abide by the arrangement made by their father. Both the brothers pledged that they would not violate this covenant.

Difference between Amin and Mamun

The two brothers were quite different in character, intelligence and abilities. Amin was the son of Empress Zubayda and was tutored by his maternal uncle, Isa. Mamun was the son of a Persian wife of Harun. Though both were educated in the same manner, yet Amin grew up to be a frivolous, pleasure-loving prince, although he was well-versed in the Arabic language. Mamun was equally learned. He knew Islamic law, theology and philosophy.

While Mamun was organizing well the affairs of the principality which was given to him, Amin was leading the country to the brink of ruin and destruction. He led a life of ease and comfort surrounded by beautiful damsels and thereby neglected the affairs of the State. He did not try to redress the grievances of his subjects.

Before his death Harun ar-Rashid led his army to Khurasan. During this time the army and the royal treasury he carried with him to the eastern provinces, were given to Mamun by a Will in order to defend the eastern provinces. On the death of Harun, Fazl bin Rabbi, the chief adviser of the late Khalifah who preferred Amin to Mamun for weak character placed the army with the treasury at the disposal of the new Khalifah and thereby broke Harun's last instructions.

Treachery of Fazl bin Rabbi

When Amin came to see the popularity and reputation of Mamun in the eastern provinces, he could not tolerate it. At the advice of the Prime Minister Fazl bin Rabbi and others he nominated his own son, Musa, as his successor and thus violated the covenant made between Mamun and himself. The violation of the covenant was the main cause of the civil war. Mamun replied to Amin's action by closing his frontiers, so that no letter or spy might reach the people of Khurasan.

Violation of the covenant was the main cause of war

Amin immediately despatched to Khurasan an army of 40,000 under the command of Ali bin Isa. Mamun sent an army of less than 4.000 men of his faithful Khurasanians under the leadership of Zahir bin Husayn. The two armies met under the walls of Ray (May, 811 A.D.) and a severe battle was fought in which Ali bin Isa was defeated and killed. After the defeat of Amin's army, Mamun took the title of Khalifah. In 814 A.D. Amin was killed at the hands of an assassin.

Defeat of Amin

Amin's troubled and inglorious reign lasted for four years and eight months. As a ruler he was totally incompetent. He hardly comprehended the importance of the affairs with which he was called upon to deal with. He acted on the advice of those

who for the time had his confidence and occupied himself mainly with the affairs of his *harem*.

Al-Mamun (198—218 A.H./813—933 A.D.)

Mamun at Merv

Rebellion of Nasr in Asia Minor

Disorder in Iraq

Capture of Iraq by Harthama

On the death of his brother Amin, al-Mamun took the reins of Government in his own hands. But he did not come to the capital at that time. He kept himself busy with the philosophical discussions at Merv and left the entire administration of the State in the hands of the Prime Minister, Fadl bin Sahl. The result of his absence from the capital was chaos and disorder in the State. The situation in Iraq and Syria became frightful and a member of the Umayyads named Nasir ibn Sabath, faithful to the memory of the Khalifah, took up arms to avenge his fall and defied the imperial troops for over five years. In the following year a more dangerous rebellion broke out in Iraq. A certain Ibn Tabataba appeared in Kufah and invited the people to take an oath of allegiance to the descendants of the Prophet. He was encouraged and supported by Abu Saraya, a notable adventurer. He placed his army under Abu Saraya who completely defeated the army sent by Hasan bin Sahl against whom the rebels had risen in revolt. But Abu Saraya, no longer content to play a second part, poisoned his chief, Ibn Tabataba and put in his place another of the family of 'Ali, Muhammad bin Muhammad. Abu Saraya's success continued and Basrah, Wasit and Madain fell into his hands. Makkah, Madinah and Yaman were also mastered by the 'Alids who committed all kinds of atrocities. Abu Saraya even began to menace the capital when Hasan bin Sahl hastily sent for Harthama bin Ayan, who at first refused to comply with his request but at last consented and at once turned the tide of disaster.

Abu Saraya defeated and slain

The troops of the 'Alids were everywhere driven back and the whole of Iraq again fell into the hands of the Abbasids. Kufah opened its gates and Basrah was taken by assault. Abu Saraya fled to Mesopotemia but was made prisoner and beheaded later on. The revolt in Arabia was thus sup-

pressed. After the subjugation of the rebels, Harthama was asked to go to Iraq but he refused to go and resolved to go to Merv first. He wanted to give the Khalifah the real information about the critical state of things which the Prime Minister was hiding from him. Fadl, informed of his intentions, poisoned the mind of the Khalifah against the old General, so much so that when Harthama arrived he cast him into prison where he died shortly afterwards.

Imprisonment and death of Harthama

When the tidings of Harthama's death came to Baghdad the people rose against al-Hasan and after three days' fighting drove him from the city. He first took refuge in al-Madain and eventually retired to Wasit. The people placed at their head Mansur bin Mahdi who refused to assume the title of Khalifah but agreed to conduct the Government in the name of al-Mamun.

Hasan fled to Wasit

Meanwhile at Merv, Mamun took a decision which fell like a thunderbolt on the Abbasids. In the year 202 A.H./817 A.D., he nominated Imam 'Ali ar-Riza, son of Musa al-Kazim, a member of the house of 'Ali, as his successor to the Khilafat and prescribed black, the colour of the Abbasids, in favour of green, the colour of the house of 'Ali. This step raised a hue and cry among the Abbasids. The people refused to take the oath of allegiance to 'Ali bin Musa, declared Mamun deposed and elected Ibrahim bin Mahdi to the throne. The other provinces followed the example of Baghdad. In this critical moment 'Ali ar-Riza came to Mamun to inform him of the real state of affairs and requested him to go to Baghdad once. Mamun realized that the insurrection was due to his own subservice to Fadl. He at onoe gave orders for his Court to march towards the capital. Arrived at Sarakahs, al-Fadl was found murdered in his bath and shortly after 'Ali ar-Riza died suddenly. After the death of Fadl his-brother Hasan bin Sahl was appointed prime minister and his daughter Buran was given in marriage to Mamun afterwards. In the year 204 A.H./819 A.D. Mamun entered Baghdad and with his entry all the disturbances disappeared and peace was restored.

Mamun proclaimed Ali ar-Reza heir-apparent

Baghdad revolted

Ibrahim proclaimed Khalifah

Murder of Fadl

Mamun entered Baghdad

Tahir was appointed Governor of the Eastern provinces. After his death his son Talha succeeded him to the post. His another son named Abdullah was appointed Governor of Egypt and Syria. Abdullah was a favourite of Mamun. He brought Nasr bin Sabath to sujection in Mesopotemia. After the restoration of peace in Mesopotemia, Abdullah proceeded to Egypt where the situation was aggravated by the inroad of the Spanish Muslims who were expelled by the Umayyads. On arriving at Alexandria he found that they created disturbances and when Abdullah asked them to surrender, they sought permission to go to Crete and their prayer was granted. They, within a short time of their arrival, conquered the island of Crete with the help of the Egyptian Governor. Two years before, the island of Sicily was brought by Ziyadatullah Aghlab under the sway of Khalifah.

Insurrection in Egypt

Conquest of Crete

Abdullah was now employed against the brigand Babek. This famous freebooter was for twenty years the terror of the Northern provinces of the Khilafat. He mercilessly slaughtered men and carried away women. But at last he, being driven out by the Khalifah's army, secretly invited the Byzantine emperor to attack the Muslim territory. Abdullah defeated the enemy and compelled them to sue for peace. The Khalifah then ordered to build a strong military settlement at Tyana. After this he set out for Asia Minor to put himself at the head of the army but died of fever brought on by bathing in the Chill river, Pedendon, 40 miles from Tarsus, at the age of forty-eight in 218 A.H./August, 833 A.D.

Babek's rebellion

War with the Byzantines

Death of Mamun in 833 A.D.

Estimate of al-Mamun

Al-Mamun was unquestionably the most distinguished figure of the House of Abbas, nay of the whole Islamic world. He was not only a brave soldier but also a good administrator. His will to work, his prudence, his clemency and judgement, his sagacity and liberality are the chief features of his character. His reign forms the most glorious epoch in the history of Islam. "The twenty years of his reign have

Al-Mamun was the most distinguished figure of the Abbasids

left enduring monuments of the intellectual development of the Muslims in all directions of thought". The intellectual advancement was not restricted to a particular branch but it prevaded the whole cultural domain. Mathematics, astronomy, medicine and philosophy made an extraordinary progress during this period. He fully realized the truth that the actual happiness of his people lay in education and culture and he translated his realization into practice by opening schools and colleges in all directions. He made no distinction of creed or race and threw public offices open to all. Liberty of conscience and religion was given to all. He established a Council of State in which Muslims and non-Muslims equally participated.

Civilization and culture

State Council of Mamun

Mamun interested himself in questions of religious dogma. He had embraced the Mu'tazilite doctrines about free will and predestination and was in particular shocked at the opinion which had spread among the Muslim doctors that the Quran was the uncreated word of God. In the year 212 A.H./817 A.D., he published an edict by which the Mu'tazilite doctrine was declared to be the religion of the State, and the orthodox faith was condemned as heretical. At the same time he ordered all his subjects to honour 'Ali as the best creature of God after the Prophet and forbade the praise of Muawiyah. In 218 A.H./833 A.D. a new edict appeared by which all judges and doctors were summoned to renounce the error of the 'uncreated word of God.' Most of them expressed their agreement with the views of the Khalifah, but a few stood firm in their conviction among whom was Ahmad bin Hanbal (founder of the Habali School), who was ordered to be put into prison. Two of Mamun's successors maintained the edict and Ahmad bin Hanbal was flogged ultimately at their hands.

The Mu'tazilites

Mamun's reign was the most glorious and brilliant of all in the intellectual history of Islam. His reign was the revival of learning both in the East and the West. At this Court were munificiently entertained men of science and letters, poets, physicians and philosophers. Besides

Science and literature

being an age of the philologists and grammarians "it was the age also of the collectors of traditions, such as the great Bukhari and of historians as al-Wakidi". Moreover, the Jews and the Christians were welcomed at the court not only for their learning but for being well-versed both in Arabic and the language and literature of Greece. He completed the works of translation started by his grandfather Mansur. Under his guidance Sanskrit books, Greek mathematics and philosophy, science of Euclid and Ptolemy were translated into Arabic. Costa, son of Luke, was appointed for the translation of Greek and Syrian ; Yahya bin Harun, of Persian ; and Duban the Brahman, of Sanskrit works into Arabic. "It was through the labours of these learned men", says W. Muir, "that the nations of Europe, then shrouded in the darkness of the Middle Ages, became again acquainted with their own proper but forgotten patrimony of Greecian science and philosophy". The Persian language received a great impetus in his hand. An Observatory was established on the plain of Tadmore for the study of astronomy and geometry. Astronomical observations made a great stride during this reign. Abul Hasan invented the telescope from a tube. Poet Abbas, founder of the modern Persian poetry, and al-Kindi, employed at the famous 'Bayt al-Hikmat' established by Mamun in Baghdad, and translator of Greek works, flourished during this period.

Assembly of learned men

Works of translation

Observatory established

Mamun was so much interested in philosophical discussions that he set apart Tuesday fully for the same purpose. The savants and scholars used to attend his chamber regularly and the Khalifah satisfied them with his philosophical conversation. Thus taking all these points into consideration, we can undoubtedly say that the reign of Mamun constitutes the most glorious epoch in Saracenic history and has been justly called the 'Augustan Age of Islam.'

Philosophical re-union

CHAPTER XXV

LATER KHALIFAHS OF THE ABBASIDS

Al-Mu'tasim (833—845 A.D.)

Al-Mu'tasim had for a long time been entertaining the hope of succession and supported by his force he persuaded the ailing Khalifah, al-Mamun, to designate him as his successor. His accession at first met with a serious opposition in the army where a powerful party demanded that Abbas should take the place of his father. But when the Khalifah nominated al-Mu'tasim as his successor to the Khilafat, the whole army accepted him as the future Khalifah. Al-Mu'tasim hastened back to Baghdad, where he made his public entry on the 20th of September, 833 A.D. His accession

On his accession al-Mu'tasim wanted officers for his bodyguard. He brought all the Turkish slaves and formed a standing army composed of the Turks and other foreigners who proved ultimately fatal to the Khilafat. These Turks were commanded by their own officers and were directly responsible to the Khalifah. But the insolent conduct of the Turkish army at last resulted in the transfer of capital. Formation of the Turkish soldiers at Baghdad

The Turkish force kept the women and children in constant jeopardy and affray and murders were the consequences. The Khalifah for the safety of his people quitted the city of Baghdad and established his capital at Samarra in 836 A.D. This policy of Mu'tasim was destined to prove the ruin of his dynasty, for it placed the Khalifahs at the mercy of their practorians. Change of capital, 222 A.H.| 836 A.D.

Inroad of Zatt insurgents

During this time the Jats of India, who are called Zatt by the Arab historians, appeared on the banks of the Tigris. Mamun had tried in vain to bring them to subjugation. When Mu'tasim came

back to Baghdad, he found the people in great distress. These Jats had cut off their supply of dates from Basrah and thereby threw them into great trouble. The Khalifah resolved to put them down by all means. After seven months of vigorous resistance, they at last yielded on condition of safety of life and property. They were then rehabilitated at the frontiers of Cilicia.

Babek defeated

Another difficult task lay before the Khalifah —the subjection of Babek. This rebel caused great anxiety in Azerbaijan. The Khalifah being apprised of this rising sent Afshin, one of the ablest Turkish Generals, with a large force. After three years' fighting Babek was taken prisoner. He was carried to Samarra and then delivered to executioners, who cut off his arms and legs. His head was sent to Khurasan and his body was crucified.

War with the Byzantines

Siege of Amorium

Emperor Theophilus taking advantage of the engagement of the Muslim arms against Babek, with whom the Greeks made common cause, had meanwhile been attacking the Muslim territory and put several hundred Muslims to the sword. Zibatra was burnt to ashes. At this the Khalifah became furious and swore to take exemplary vengeance. He collected a formidable army and inflicted on Theophilus a crushing defeat. He then proceeded to Amorium and took the city where he gained rich plunder. But the information of the plot in his army to kill the Khalifah arrested further advancement.

Revolt in Tabaristan

Revolt in Tabaristan

The Khalifah had just returned to Samarra when a serious revolt broke out in Tabaristan under the leadership of Maziar. The revolt was suppressed with great difficulty and Maziar was put to death. At the same time, it was discovered that Afshin who stood in the highest favour of the Khalifah, instigated the rebellion in order to found an independent kingdom in the East. He was condemned and put into custody where he ultimately died. Mu'tasim died a year later in January, 842 A.D.

"With Mu'tasim", writes Gibbon, "the eighth of the Abbasids, the glory of his family and nation expired".

Maziar executed

Wathiq (223—228 A.H./842—847 A.D.)

Wathiq succeeded to the throne after the death of his father Mu'tasim. He was a good ruler and his government was firm and enlightened. He was a patron of arts and literature. Commerce and industry were encouraged. Though he was fond of mirth, his private life was above reproach. Towards the close of his reign, there was an exchange of prisoners between the Khalifah and the Greek emperor. But he was free from the charge of supporting the Turkish soldiers instead of the Arabs and the Persians, the policy which was adopted by his father.

Exchange of Greek prisoners

Wathiq died at an early age. "The only credit given to his short reign of six years was for generosity and benefactions enjoyed especially by the poor of Makkah and Madinah."

Death of Wathiq

Al-Mutawakkil (233—297 A.H./847—911 A.D.)

As Wathiq had appointed no successor, the chief Qazi, the Vizier and most of the courtiers wanted to support the claim of his son, Muhammad who was still a child but Wassif and Itakh, the Turkish chiefs refused their consent and offered the supreme power to 'Wathiq's brother Ja'far, who took the name of al-Mutawakki. His first act on his accession was to put to death his old enemy Ibn al-Zayyat, the vizier, who opposed his election. His possession and the possessions of others who opposed him, were confiscated. His Turkish General to whom he owed his Khilafat, was also put to death for his arrogant conduct. The rationalists were expelled from the offices and the non-Muslims had to suffer from want of employment.

His cruelty

Mutawakkil showed his hatred for the Shi'ites by causing the mausoleum erected over the tomb of Husayn at Karbala together with all buildings surrounding it, to be levelled to the ground and the site to be ploughed up and by forbiding any one to visit the spot.

Hatred for Alids

17—

Wars with the Byzantines

In the year 237 A.H./851 A.D. a revolt broke out in Armenia. In the following year Bogha, the Turkish General, subdued and pacified the province. In that same year the Byzantines ravaged the coast of Egypt. They destroyed all fortifications at the mouth of the Nile near Tunis and returned with prisoners and booty.

Asia Minor

The annual raids of the Muslims and the Greeks penetrated as far as Amid (Diarbekr) and returned with 10,000 prisoners. But in the year 245 A.H./ 859 A.D. the Greeks suffered a crushing defeat at the hands of the Muslims and the fleet of the latter captured and sacked Antalia.

Rebellion at Hims

In the year 241 A.H./855 A.D. a revolt broke out at Hims. The rebellion was suppressed after a vigorous resistance offered by the rebels.

Foundation of Ja'fariya

In the year 244 A.H./858 A.D. after holding his Court twelve years at Samarra the Khalifah transferred it to Damascus. But the place did not suit him and he returned to Samarra where he caused magnificent quarters to be built, three miles from the city, which he called after his one name Ja'fariya.

Assassination of the Khalifah

The later conduct of the Khalifah invited his own men to terminate his life. It is said that one night while he was sleeping, his favourite Turkish guards entered into his room and in co-operation with his elder son, al-Muntasir, who was displeased with his father for his behaviour, killed him in his bed. His long reign of fifteen years witnessed the disintegration of the empire. His cruelty and carelessness made him unpopular and his extravagance and bigotry which for the time being attracted the attention of the public, ultimately led the empire to ruin.

Unworthy successor of Mutawakkil

After the death of Mutawakkil the decline of the empire set in rapidly. The next Khalifahs of this dynasty were unworthy and inefficient and they were unable to take vigorous steps to stem the tide of its rapid dissolution. Moreover, the ascendency of the Turks helped greatly to hasten the fall of the

empire. The result of this disintegration was the establishment of a number of independent States during the succeeding years. Growing power of the Turks

Successors of al-Mutawakkil

On the very night of his father's assassination Mumtasir was proclaimed Khalifah. He was a man of noble character and a mere puppet in the hands of his vizier, Ahmad bin Khasib. He died after a reign of six months. Muntasir

After the death of Mutasir the Turkoman chiefs raised Musta'in, another grandson of Mu'tasim, to the throne. But the new Khalifah was not given any power or authority. In his reign, the Greeks inflicted serious losses on the Muslims in Asia Minor. The Khalifah finding his position unsafe at the hands of the Turks, escaped to Baghdad and the Turks proclaimed the second son of Mutawakkil as Khalifah under the title of al-Mu'tazz. But within a short time, Mu'tazz was forced to abdicate and after his abdication al-Muhtadi was raised to the throne. He was just and wise and proved himself a capable ruler. He soon came into conflict with the Turks and the ultimate result of it was his abdication. Musta'in Al-Mu'tazz Al-Muhtadi

The eldest son of Mutawakkil was then proclaimed Khalifah under the title of Mu'tamid. He was a weak and pleasure-loving monarch. During his reign, the great power of the Tahirids came to an end. When Yaqub, the Safforid occupied Nishapur and imprisoned Muhammad bin Tahir with his whole family, his power increased to such an extent that he invaded Iraq but was defeated by Muwaffik, who had the command of the troops. He then retired to his dominion leaving his empire to his brother and successor, Amr. The prince maintained himself in power till the year 287 A.H./900 A.D. when he was beaten and taken prisoner by Ismail bin Ahmad. The Samanids had been the governors of Transoxiana from the time of Mamun and after the fall of the Tahirids were confirmed in this office by the Khalifah. After 900 A.D. they were indepen- Mu'tamids End of Tahirids Rise of the Saffarids The Samanids

dent princes and under their dominion these districts attained high prosperity. Mu'tamid had to deal with a rising of the Negro slaves in the province of Basrah, led by one 'Ali bin Muhammad who called himself a descendant of 'Ali.

The Tulunids

In the west, Ahmad bin Tulun became a mighty prince whose sway extended over Syria and a part of Mesopotemia. He was succeeded by his son Khumarwiah in 271 A.H./884. A.D.

Al-Mutazid

Mu'tamid was succeeded by Mu'tazid, the son of his brother Muwaffik. Mu'tazid was a good and capable ruler. "He is called Saffah the Second, as he is supposed to have restored the decaying power of the house of Abbas. He took great care of the finance, reformed the administration, was an excellent commander in war, and maintained order as far as possible".

Reforms of the Law of Inheritance

Mu'tazid's greatest achievement was the restoration of Egypt to the Khilafat. He reformed the Law of Inheritance by abolishing escheat office and directing that relations in the female line should take after the agnates. He changed the New Year's Day from March to the Syrian month of Huzairan (June.) It was named after him Mu'tazid's New Year's Day.

The Carmathians

Almost simultaneously with the rising of the Negro slaves in Basrah, there arose in the province of Kufah a sect of the Carmathians called the Fatimids. This powerful sect remained outwardly quiet during the reign of Mu'tamid but under Mu'tazid the government began to have misgiving about them. Abu Sa'd al-Jannabi who had founded a Carmathian State in Bahrayn, defeated the army sent against him by Mu'tazid in 288 A.H./900 A.D. In the same year the real chief of the sect fled from Salamia in Syria to Africa and hid himself at Sijilmasa in the Far West, whence he reappeared ten years later at Kairowan as the Mahdi, the Khalifah of the Fatimids.

Abu Sa'd al-Jannabi

Fatimid Mahdi

Muktafi

Mu'tazid died in 902 A.D. and was succeeded by his son al-Muktafi. Muktafi was a just and generous ruler but his reign of six years was a period of cons-

tant struggle against the Carmathians in Syrian. He successfully drove the Byzantines from Egypt and brought it under his control. After the death of this Khalifah, his brother al-Muqtadir, a boy of thirteen, ascended the throne. The whole administration of the State was practically in the hands of his mother. Taking this opportunity, many of the leading men at Baghdad rebelled and the twenty-four years of his reign were a period of rapid decay. The most important event in his reign was the foundation of the Fatimid dynasty which riegned first in the West and then in the Egypt for nearly three centuries. He was killed in course of a fight with one of his insurgent nobles. After him al-Qahir, son of Mu'tazid, was raised to the throne. He was replaced by a son of Muqtadir named ar-Rizi. He created for him the office of *Ameer al-Umara.*

Foundation of the Fatimids

Al-Qahir

After the death of ar-Rizi another son of al--Muqtadir was proclaimed Khalifah under the name of al-Muttaqi. He was a mere puppet in the hands of Bajkam, the Ameer-al-Umara. But soon after Bajkam died and his death was followed by general anarchy. A certain Baridi marched against Baghdad and made himself master of the capital but was soon driven out.

Al-Muttaqi

But shortly after, he again laid siege to Baghdad and Muttaqi fled to Nasiruddawlah, the Hamadan prince of Mosul, who succeeded in repelling Baridi. Tuzan compelled him to return to Mosul within a short time and Muttaqi now fell into the hands of another rebellion, headed by a Turkish General Tuzan, who placed al-Mustakfi on the throne. Shortly after the accession of Mustakfi, Tuzan died and was succeeded by his secretary, Ja'far bin Shirzad.

Al-Mustakfi

The Buwaihids

On his accession to the throne, al-Mustakfi was pressed hard by the Turks who became all in all in the State from the time of Mutawakkil. In order to free himself from the iron yoke of the Turks, he sought the help of the Buwaihids, who during this time began to press upon Iraq. Khalifah Mustakfi made Ahmad bin Buwaih his Ameer al-Umara and

Rise of the Buwaihids

when the latter came to Baghdad conferred upon him the title of *Muiz-ud-Dawlah* (he who renders the State mighty). Ahmad's father Abu Shuza Dawlah claimed his descent from the ancient ruling family of Persia. He was the leader of men and had been for some time in the service of the Samanids. His three sons "gradually worked their way southwards, occuping Ispahan, then Shiraz and in the following two years the provinces of Ahwaz and Karman". Shiraz was chosen as capital of the new dynasty. With the entry of Ahmad into Baghdad the Turkish guards fled away but the lot of the Khalifah did not improve under the protection of the new master, the Shi'ite Persian. Muiz-ud-Dawlah became so powerful within a short time that he received the title of Sultan, and his name was inscribed on the coinage and recited in the *Khutbah* along with the name of the Khalifah. "His position," says Ameer Ali, "was like that of Charles Martal under the Merovingian kings of France, for he was the virtual sovereign, whilst the Caliph was merely his dependant, receiving a daily allowance of 500 dinars from the public treasury".

Muiz-ud-Dawlah was the virtual ruler of the State in the reign of Mustakfi

Al-Mustakfi was soon tired of his master who became the virtual ruler of the empire. The Khalifah plotted against him and when this conspiracy reached the ears of Muiz-ud-Dawlah, he became furious. He deposed and blinded him in 335 A.H./946 A.D. Al-Mu'ti was now raised to the throne. As Mu'iz-ud-Dawlah was a Shiah, he established the 10th day of the Muharram as a day of mourning in commemoration of the massacre of Karbala. After his death his son Bakhtyar with the title of Izz-ud-Dawlah succeeded him. Izz-ud-Dawlah was soon deposed by Azad-ud-Dawlah.

Al-Mu'ti

Azad-ud-Dawlah (949—983 A.D.)

Azad-ud-Dawlah was born at Ispahan in 936 A.D. While his father Rukn was alive he led an expedition to Iraq where his cousin Bakhtyar was put into difficulties due to the insubordination of his Turkish mercenaries. He rescued his cousin from the danger but threw him into prison and seized his

Early career

land. His father insisted him on his releasing Bakhtyar and the restoration of his dominion to him. The dispute continued till his cousin was deposed and eventually put to death. He thus became master of Iraq and overlord of his inactive and helpless Khalifah in Baghdad.

Azad-ud-Dawlah was not only the greatest Buwaihid but also one of the illustrious rulers of his time. "Under his sceptre,," says Professor Hitti, "he united in 977 A.D. the several petty kingdoms that had risen under Buwaihid rulers in Persia and Iraq, creating an empire approaching in size that of Harun-ar-Rashid". Azad-ud-Dawlah became so powerful that the Khalifah out of fear conferred upon him the title of Sultan. A diploma of investiture as heir-apparent had also been drawn up. But Azad-ud-Dawlah was not content with this and in the following year he demanded of the Khalifah that the drums should be sounded at the gate of the prince's palace three times a day. "The Caliph," says Professor Arnold, "did more than this. He allowed the name of Azad-ud-Dawlah to be inserted in the Khutbah and pronounced in mosque on Friday".

Azad-ud-Dawlah, the greatest of Buwaihids

His name read in Khutbah on Friday

Under Azad-ud-Dawlah the Buwaihid power reached the pinnacle of its glory. Before his death in 983 A.D. he had become master of all the lands from the Caspian Sea to the Persian Gulf and from Ispahan to the borders of Syria. He married the daugther of the Khalifah at-Tai". He was the first Muslim to bear the title of *Shahansah*. He was a man of great love for justice and truth. He distinguished himself by his charitable deeds and by the favours he lavished on poets and literary men. Himself a famous scholar and a mathematician, he invited the learned men to his court from different parts of the world and took part in their scientific controversies. Abdur Rahman Sufi, one of the famous astronomers of the age, was his intimate friend. While keeping his court in Shiraz, Azad-ud-Dawlah beautified the city of Baghdad, repaired canals and built many mosques, hospitals and public buildings in his dominions. In Baghdad he erected a most

Buwaihid power reached its zenith under him

Patron of arts and literature

Sharaf-ud. Dawlah and Baha-ud-Dawlah

GENEALOGICAL TABLE OF THE BUWAIHIDS (932—1055)

Buwaih

- (1) Muizz-ud-Dawlah (932-49)
  - Izz-ud-Dawlah (967-77)
- Imad-ud-Dawlah
- Rukn-ud-Dawlah
  - (2) Azad-ud-Dawlah (949-83)
    - (3) Sharaf-ud-Dawlah (983-89)
    - (4) Samsam-ud-Dawlah (989-98)
    - (5) Baha-ud-Dawlah (989-1012)
      - (6) Sultan-ud-Dawlah (1012-24)
        - (7) Imad-ud-Din (1024-48)
          - (8) Khusru Firuz Malik ar-Rahim (1048-55)
      - Musharif-ud-Dawlah
      - Jalal-ud-Dawlah
  - Muayyid-ud-Dawlah
  - Fakr-ud-Dawlah

famous hospital named *al-Bimaristan al-Azadi*, the staff of which was twenty-four physicians "who also functioned as medical faculty".

Azad-ud-Dawlah was succeeded by his son Samsam-ud-Dawlah who was soon deposed by his brother Sharaf-ud-Dawlah. Sharaf-ud-Dawlah was a patron of education. He constructed the famous observatory in imitation of al-Mamun. He was followed by his brother Baha-ud-Dawlah who deposed the Khalifah at-Tai' in 991 A.D.

End of the Buwaihids

The Buwaihids dominated the Khilafat for more than a century (945—1055 A.D.). But the wars between the brothers had weakened the empire and a final blow came from Tughril Beg, who entered Baghdad, drove them out from the city and thereby put an end to the Buwaihid rule. Some of the people of this dynasty were no doubt cruel but "on the whole their mayoralty conduced to the prosperity of the people and the cultivation of literature and science".

Acheivements of the Buwaihids

Many of the Buwaihid Ameers were patrons of scientists and literary men. Among the distinguished astronomers, physicians and mathematicians who flourished under the Buwaihids the names of al-Kohi and Abu Wafa tower far above the rest. The former wrote a book on the movements of the planets. "His discoveries concerning the summer solstice and the autumnal equinox added materially to the store of human knowledge".* The latter introduced the use of the secant and tangent in trigonometry and astronomical observasion. His famous work, *Zijush-Sramil* is monoumc·t of industry and accurate observation. Sedillot says, "He varified the ancient observations and discovered independently the equation of the centre and eviction".

Cultural progress under the Buwaihids

* *Ameer Ali, A Short History of the Saracens.*

The Saljuqs

Rise of the Saljuqs

The power of the Saljugs rose on the ruins of the Ghaznavids. The Turks came from the Kirghiz steppes of Turkistan and settled in the region of Bukhara where they embrac Sunnite Islam. They gradually made their way to India. After the discomfiture of Masud, son of Sultan Mahmud, the Saljuqian dynasty was established by Tughril Beg.

Tughril Beg (1037-63 A.D.)

Title of Sultan

Tughril Beg was regarded as a wise ruler. He was simple and generous and devoted his time to the pursuit of knowledge. He brought under his control Persian Iraq, Jorian, Khawarizm and other important provinces to the West and drove out the last Buwaihid (1055 A.D.) from Baghdad. The Abbasid Khalifah Qaim sought the assistance of Tughril at the critical juncture of his throne. Tughril readily responded to his call. The Khalifah, out of love and gratitude, conferred on him the title of *Sultan*.

Alp Arslan (1063—72 A.D.).

Battle of Malaz Kard

Peace treaty

Character

Under Tughril the Saljuqs became the prominent nation in Asia. He was succeeded by his nephew Alp Arslan. In the year following his accession, Alp Arslan captured the capital of Armenia. At the same time he was informed that the Romans had entered into Asia Minor with a large force. At the battle of Malaz Kard the Muslims inflicted a crushing defeat on the Roman army. A treaty of peace was concluded between Alp Arslan and Romanus by which the latter agreed to marry his daughters to the sons of the former. But Romanus was killed on his way to Constantipole. The newly conquered province was bestowed upon Sulayman who held it on behalf of the Sultan.

Alp Arslan is described by Ibn al-Athir "as a noble, benevolent, just and wise ruler". He died in 466 A.H./1037 A.D

Malek Shah (466-485 A.H./1072-1092 A.D.)

Alp Arslan was succeeded by his son Malek Shah. During this time Khalifah Qaim died and

GENEALOGICAL TABLE OF THE SALJUQS

(1037-1157)

Saljuq

Mikail — Arslan Payglu

Chagar Beg Daud — 1. Tughril Beg (1037-63)

Kutlumish (Saljuqs of Rum)

2. Alp Arslan (1063-72). — Kaward (Saljuqs of Kirman

3. Malek Shah (1072-92) — Tutush (Saljuqs of Syria)

5. Bargiyaruk (1094-1104) — 6. Muhammad (1108-1117) — 7. Sinjar (1117-57) — 4. Mahmud (1092-94)

(Saljuqs of Iraq)

Malek Shah

was succeeded by his grandson al-Muqtadi. The reign of Malek Shah opened a new era in the history of the Saljqus, nay of the history of the Islamic world in Asia. The beginning of his reign was disturbed by some risings, one headed by his own brother who was ultimately defeated.

Throughout the reign of Malek Shah, Nizam al-Mulk who has been described by Prof. Hitti "as one of the ornaments of the political history of Islam" piloted the ship of the State in the name of the Sultan with single success, while the latter "had nothing to do but sit on the throne or enjoy the chess." Nizam al-Mulk was the premier of the State and was invested with the title of *Atabek* for his valuable services to the State. "Nizam al-Mulk was probably", says Ameer Ali, "after Yahya Barmaki the able minister and administrator Asia has ever produced. His work on administration and government forms an enduring monument of his genius and capacity".

Peace and prosperity prevailed throughout the dominions of the Sultan "which extended from the confines of China to the Mediterranean on the West, from Georgia on the North to Yaman in the South". Nizam al-Mulk took extensive tours in the empire to know the condition of the people and tried to help them to the best of his capacity. He established resting-palaces for the protection of merchants and travellers, built roads, mosques and hospitals for the subjects. In the words of historians Malek Shah's reign in its grandeur and magnificence, and in the prosperity of the people, rivalled the best period of Roman or Arabian domination. Commerce and industry were encouraged, arts and literature were patronized. Nizam al-Mulk was himself a learned man and wrote a famous treatise on the art of government, the *Siyasat Namah*. Tre world renowned Nizamiyah Madarsah founded by him at Baghdad in 1065—1067 A.D. will speak highly of him as a patron of learning and the learned. The famous philosopher al-Ghazali was a teacher of this institution. The court of Malek Shah was adorned by a galaxy of brilliant scholars of whom 'Umar Khayyam was the promi-

Nizamiyah Madrasah

nent. Malek Shah summoned a conference of astronmers in 468 A.H./1075 A.D. at the instance of Nizam al-Mulk to reform the Persian Calender, at his newly erected observatory. The result of this assemblage of astronomers was the 'Jalali Calendar' after the name of the Sultan.

'Jalali Calendar'

Towards the close of Malek Shah's reign 'the Assassins made their appearance in Mazendran'. The founder of this sect was Hasan ibn Sabbah who was passed into history as the "Old Man of the Mountain' or as the Chief of the Assassins. He claimed his descent from the Himyarite kings of South Arabia. He started life as a mace-bearer to Sultan Alp Arslan, the Saljuqian monarch, but in consequence of a quarrel, he retired to his native country, ar-Ray and then passed into Syria where he entered into the service of a Chief of the Ismailites, the tenets of which he eventually adopted and became the champion of the Ismailite doctrine in the East.

Hasan ibn Sabbah

In 1090 A.D. he obtained possession of the Castle Alamut, north-west of Qazwin and he at once made this citadel his capital. From Alamut he "with his disciples made surprise raids in various directions. In pursuit of their ends they made free and treacherous use of the dagger, reducing assassination to an art". Major Osborn, a famous historian, says that for the purpose of winning proselytes, Hasan created a hierarchy of seven grades which spread themselves through all Asia, doing the work of missionaries.

Assassins used dagger to attain their ends

Of the seven grades, the one with which history is chiefly concerned is that of the Devotees. These were 'the Assassins'. They were young men, selected on account of their 'physical strength and courage'. The whole object of their training was to inspire them with a spirit of absolute submission to Grand Master, founded upon a conviction of his divine authority. Hasan ibn Sabbah, who was the Grand Master, watched the world, himself invisible, and whenever he perceived a formidable foe, caused a dagger to be driven into his heart. He spared

Absolute submission to the leader was the basic training of the Assassins

neither warriors nor statesmen. But during the latter part of his life he became a pious Muslim and enforced among his followers the rigid adherence to the letter of the Quran.

Power of the Assassins destroyed

Hasan ibn Sabbah was succeeded by his son, Buzurg Umaid, who reigned for 24 years. After his death his son Ka'aya Muhammad took the charge and exercised sovereignty for 25 years. The last of the race was Ruknuddin, better known as Qahir Shah, who was made prisoner by Halagu, the Tartar king. Several attempts were made by the Khalifahs to crush the power of the Assassins, but all proved a failure until the invasion of Halagu who "destroyed the Caliphate, seized the fortress in 1256 together with its subsidiary castles in Persia". Thus this sect (Assassins) passed out of history.

Malek Shah sent two expeditions against the Assassins but death overtook him before he could make an end of the Assassins (1092 A.D.).

Decline of the Saljuq power

With the death of Malek Shah the power of the Saljuqs began to decline and they could never rise again in the Eastern horizon. The successors of Malek Shah rose in power but they were involved in a civil war which ultimately led them to ruin.

In was at this period that the war of the Crusades was fast spreading over Western Asia. But neither the Saljuqs nor the Abbasids took any interest in in.

The Crusades (490—656 A.H./1096—1258 A.D.)

Condition of the Christians under the Muslims

Since the establishment of the Islamic power the Christians had enjoyed all sorts of privileges and facilities. They were given the liberty of religion, and the public offices were open to them equally with the Muslims. The Muslims regarded Jerusalem as a sacred city and when Palestine and Syria came under the sway of the Fatimids of Egypt, the Christians enjoyed more privileges than the Sunni Muslims. The Egyptian ruler encouraged the Christian trade and commerce and patronized the Christians. But all these privileges and toleration could not conciliate the Christians, "who looked upon the presence of the Muslims in Jerusalem as an abomination".

Causes of the Crusades

The military expeditions which were sent by the Christians against the Muslims during the period, 1096 to 1273 A.D. are generally called the Crusades. It is so called because they were inspired by religious fanaticism. But the movement was not only inspired by spiritual motive but also by personal interest. The following were the causes which precipitated the Crusades.

Firstly, the Crusades were the outcome of the long conflict between the eastern and western churches, *i.e.*, between the Muslims and the Christians for supremacy over each other. This conflict even before the Crusades had something of the nature of a crusade. In the 11th century arms of the western Christians were directed against Islam, because the rapid rise of the latter "sent a thrill of horror throughout Christian Europe."

Conflict between the East and West for superemacy over each other

Secondly, the pilgrimaging zeal of the Christians constituted another factor for the Crusades. In the 11th century the zeal of the Christians for performing pilgrimage of Jerusalem became more ardent than ever. At the same time, Jerusalem or Palestine came under the control of the Turks and the Christian pilgrims began to pour into the Holy Land. But they were occasionally exposed to the ill-treatment and robbery as we see to-day in the case of the Muslim pilgrims. This ill-treatment was exaggerated by the pilgrims throughout Europe and the whole of the Christian world was set ablaze.

Pilgrimaging zeal of the Christians

Thirdly, it was the time of feudal anarchy in Europe. Lords and princes were engaged in constant warfare against one another. The institutions of chivalry and knighthood had transformed the Christian population into so many military bands. The Christians and the Pope made a convenient use of martial spirit. In order to divert the attention of the nobles and lords from mutual warfare, they inspired them to do the meritorious act of fighting against the Muslims for the recovery of the Holy City.

Martial spirit of the age directed against the Muslims

Commercial interest in the Mediterranean Sea

Fourthly, the Muslims became the master of the Mediterranean Sea from the 10th century onward. Trade and commerce in the Mediterranean Sea was fully controlled by them. The merchants of other nations especially Pisa, Venice and Genoa had commercial interest in the Sea, but the way was blocked against them. Hence the commercial interest played an important part in the Crusades.

Appeal of Alexius Comnenus to Pope Urban II was the immediate cause

Lastly, the appeal of Alexius Comnenus whose Asiatic possessions had been overrun by the Saljuqs, to Pope Urban II and the organising activity of the latter constituted the immediate cause of the Crusades. Pope Urman II summoned a council on November 26, 1095 at Clermont in south-eastern France and urged the faithful to wage war against the Muslims. His aim during that time was to bring the Greek church under his sway. He promised a remission of sins to those who joined it and paradise to those who fell in battle. The rallying cry united the Christian world under the banner of Pope Urban II. Within a short time a hundred and fifty thousand men, mostly Franks and Normans, had answered the call and met at Constantinople.

Course of Crusades

Peter the Hermit

The fiirst arms of the Crusades led by Walter the Penniless started in 490 A.H./1096 A.D. But it was defeated by the Christian Bulgarians. Peter the Hermit led the second army and marched through Hungary and Bulgaria and swept everything before them. The Sultan of Nice attacked them and their leader Reginald embraced Islam with some of his companions and the rest were put to the sword.

In the year 491 A.H./1097 A.D. the Christians under the leadership of Godfrey of Bouillon crossed the Bosphorus and after a seige of nine months conquered Antioch. Cruelty, plunder and inhuman deeds were perpetrated during this time.

Siege of Antioch

After the fall of Antioch the Crusaders proceeded to Mirrat-un-Noman, a flourishing city of Syria. Here also thousands of people were massacred mercilessly. From this place they marched upon Jerusalem which they captured easily. On the capture

of the Holy City followed the massacre of the Muslims. "Heaps of heads and hands and feet were to be seen throughout the streets and squares of the city". History has hardly witnessed such a horrible spectacle but yet "no heart melted into compassion or expanded into benevolence". Godfrey was made king of Jerusalem. His brother Baldwin succeeded him a year later. He was a capable, energetic and aggressive leader. In the year 503 A.H./1109 A.D. the Crusaders captured and sacked Tripoli, and the people of this place were put to the sword and the library, college and manufactory were reduced to ashes.

Massacre at Mirrat-un-Noman

Capture of Jerusalem and massacre by the Crusaders

Sack of Tripoli

During this time the Saljuqid empire was in a state of disorder. The discord among the Sultans enabled the Crusaders to establish themselves in the land of Islam. But at the instance of Sultan Muhammad the chiefs of the country forgot their differences and joined hands to oppose the invaders. So when Baldwin, the king of Jerusalem, invaded Damascus he was defeated and driven out by the combined forces of the Muslims and the Sultan of Rome. But the whole of Europe was behind him. Thus being reinforced from Europe, Baldwin was able to recover the lost ground.

Damascus invaded

Imaduddin Zangi (1123—1146 A.D.)

On the death of Sultan Mahmud there arose a prominent man who played an important role in the history of Crusades. He not only opposed the "shock of the Franks but drove them inch by inch from their possessions". He was Imaduddin Zangi, son of one of the chiefs of Sultan Malek Shah. Imaduddin Zangi was a man of strong ability and personality. He obtained the city of Wasit from Sultan Mahmud. The Government of Mosul and Upper Mesopotemia was also imposed on him later on. He received the title of *Atabek* from the Khalifah of Baghlad. He devoted himself to the task of improving the Government and organizing the army before he took the field. On the invitation of the people of Aleppo and Hamah who had suffered terribly at the hands of

Zangi received the title of Atabek

Occupation of Aleppo

the Crusaders, Zangi took possessions of Aleppo and Hamah. In the next year he drove the Crusaders from al-Asarib. Thus the power and influence of Zangi began to increase till he became the victor of Edessa.

Buzza attacked

In the meantime the Greeks in co-operation with the Franks attacked and captured Buzza and put to the sword all the male members and carried into captivity the women and children. They then marched upon Caesarea. The lord of this place was Abu Asakir who appealed to Zangi for help. Imad-uddin Zangi responded to this call and with the appearance of Zangi the Franks and the Greeks retreated hastily. The fortress of Arka was razed to the ground and Balbek was captured and placed under the command of Najmuddin, father of Salahuddin, a famous warrior of the Crusades.

Capture of Balback

Conquest of Edessa

The greatest conquest of Zangi was the capture of Edessa in 539 A.H./1144 A.D. Edessa was considered by the Christians "as one of the noblest cities, for it formed one of his bishopries". The city was taken by storm. But Zangi did not persecute the inhabitants of the city like the Christians. None felt the weight of his sword save and except the fighting men and the monks and priests who excited the Frankish soldiers. But while he was engaged in the siege of Kalat-Jabir, he was murdered by a soldier of his own. Thus ended the life of one of the greatest heroes of the age. He was a true patriot who fought for his motherland at her critical moment. It was due to his courage and capacity that the prestige and honour of the Muslims were saved and it was he who first checked the advance of the Crusaders. He revived agriculture and restored peace and prosperity to the country. His door was open to the poor and the needy. The country found in him a sincere and worthy friend "who loved the back of a saddle better than a silken bed, the din of battle better than the most enchanting music, the clash of arms more than the blandishments of sweet-heart".

Zangi murdered

Nuruddin Mahmud (541—570 A.H./1146—1174 A.D.)

Imaduddin Zangi was succeeded by his illustrious son, Nuruddin Mahmud. Mahmud was not only a soldier but a jurist and scholar as well. Just after his accession to the throne of Aleppo, the Christians of Edessa helped by the Franks rose against the garrison and massacred the Muslim soldiers in the city. No sooner had Nuruddin Mahmud heard the news of the fall of Edessa than he marched upon the city and captured it. The soldiers and traitors were put to the sword and the Armenians who joined with the Crusaders were expelled from the country.

Edessa captured by Nuruddin

The Second Crusade

The fall of Edessa created a great tension all over Europe. St. Bernard "preached a fresh Crusade against Islam". His preachings thus opened the Second Crusade in European history. In response to holy war, Conrad III, emperor of Germany, and Louis VII with a large force marched upon Asia. But both the sovereigns lost large portions of their armies on their march towards Syria. With the remaining army they arrived at Antioch and from this place they proceeded to Damascus. The siege of Damascus continued for several months when Nuruddin with his elder borther appeared before the besieging army. The Crusaders retreated hurriedly towards Palestine and Conrad and Louis returned to Europe. Thus the Second Crusade came to a close.

End of the Second Crusade

Nuruddin now began a career of conquest. He captured the Castle of al-Aareima and a few months later inflicted on the Crusaders a crushing defeat at Zaghra. He also captured the fortress of Apameas in the year 544 A.H./1149 A.D. The capture of Joscelin after a reverse facilitated the task of Nuruddin who was able to reduce to subjection a number of cities belonging to the Crusaders. But he was not satisfied with these. He fully realized that so long as Damascus was held by the independent prince, it would be difficult for him to succeed against

Capture of Apameas

Possession of Damascus

the Crusaders. So, when the people of Damascus appealed to him for help against their ruler, he did not fail to avail himself of the opportunity and in no time he took possession of Damascus. The conquest of Damascus gave him the title, *al-Malek-ul-Aadil.*

Expedition of Egypt

After six years when Shawer, a minister of the Fatimid Khalifah, being ousted from office by a cabal, sought help of Nuruddin, the latter readily responded to his prayer and sent his famous General Shirkuh. But Shawer, being restored to his power, stood against Shirkuh in co-operation with the Franks and forced him to evacuate Egypt.

Shirkuh forced to evacuate

In the year 563 A.H./1167 A.D. Shirkuh again entered Egypt and Shawer sought the help of Amaury, the king of Jerusalem. The latter with a view to occupying the country, sent an army to the help of Shawer. But the combined force was totally defeated in the battle of Balbain and a treaty was concluded by which Shirkuh agreed to return to Damascus on receiving 50,000 pieces of gold and Amaury was to withdraw his troops from Egypt. But the latter did not leave Cairo and thereby broke the terms of the treaty. Moreover, they began to oppress the people and when their tyranny exceeded its limit, the Khalifah himself appealed to Nuruddin for help. Nuruddin again sent his General, Shirkuh, to Egypt. On the approach of Shirkuh the Crusaders left the country. Shirkuh was well received by the people of Egypt and their Khalifah. He was ultimately appointed prime minister. Shawer was put to death. But Shirkuh could not enjoy his post long. He died two months later and was succeeded by his nephew Salahuddin. When the life of the last Fatimid Khalifah was drawing to a close, Salahuddin restored in Egypt the spiritual authority of the Abbasid Khalifah, and after the death of the Fatimid Khalifah, he became the virtual ruler of Egypt.

Shirkuh appointed prime minister of Egypt

Advent of Salahuddin

Salahuddin (570—590 A.H./1174—1193 A.D.)

Salahuddin was born at Takrit in 432 A.H./1137 A.D. His father Najmuddin Ayyub was a trusted officer of Zangi as well as of Nuruddin. Salahuddin's youth was entirely undistinguished and up to the age of twenty-five he remained a completely obscure individual. After that a complete change came over his career and he proved himself worthy of his task.

Early career

During the later part of Nuruddin's reign, Salahuddin was a distinguished lieutenant and after the death of his patron and master he consolidated his independent authority over the whole of Egypt, part of Nubia, Hijaz and Yaman. Nuruddin was succeeded by his minor son Malek Shah. The minority of Malek Shah encouraged the Ameers to rise in power and thus the internal dispute of the empire invited the crusaders to attack Damascus. The siege of Damascus continued till Salahuddin came to its rescue. But the young king Malek Shah, instigated by Gumushtagin, did not look upon him with friendly eyes. On the contrary, he instigated the people to rise against this man. Salahuddin was then forced to declare war against the people of Aleppo. The troops of Aleppo were defeated, and finding no other way Malek Shah appealed to the Crusaders for help. The latter laid siege to Edessa but on the approach of Salahuddin raised the siege. He cut off all oppositions and paved the way for his future work. He was invested by this time with the title of Sultan.

Lieutenant of Nuruddin

Malek Shah succeeds Nuruddin

Capture of Damascus

Salahuddin invested with the title of Sultan

The year of 1181 A.D. (577 A.H.) saw the death of Malek Shah. He was succeeded by his cousin Izz-uddin. Izz-uddin soon gave the principality of Aleppo to his brother Imadudidn who acknowledged the suzerainty of Salahuddin. By the end of 1182 A.D. (578 A.H.) the power of Salahuddin was recognized by the whole of Western Asia.

Death of Malek Shah

After the death of Amaury, his son Baldwin IV succeeded him. During the reign of this ruler, a truce was concluded betwen the Muslims and the Christians. But in the year 582 A.H./1186 A.D., Reginald, the ruler of Kara, violated the treaty by

Breach of the treaty by the Franks

attacking the Muslim caravan passing by his castle and thereby incurred the displeasure of the Muslims. Salahuddin, on knowing this, demanded compensation for the breach of truce and when it was refused he laid siege to Kara and sent a force under 'Ali towards Galilee to watch the Franks. The Christians being apprised of the siege of Kara, marched against him. By the 3rd of July, 1187 A.D., both the armies met at a place named Hittin, where a hotly contested battle was fought in which the Christians were defeated. Ten thousand soldiers died in the battle and the prominent leaders were taken prisoner. The Sultan then captured the castle of Tiberiade. Acre also came under his possession after a short resistance. Thus Naplus, Jericho, Ramla, Caesarea, Arsuf, Jaffa, Beyrut and a number of other cities fell one by one into the hands of Salahuddin.

Battle of Hittin, 1187 A.D.

Capture of Tiberiade

Salahuddin then turned his attention towards Jerusalem where millions of people were massacred by the Christians. He marched upon the Holy City and reaching the destination asked the inhabitants to surrender. But on their refusal he made a vow to take revenge of the massacre on the Muslims committed by the soldiers of Godfrey. A short while after Jerusalem was besieged, the Crusaders lost heart and appealed to the Sultan for mercy "in the name of common father of mankind". His heart was softened and he could not fulfil his vow of revenge. He allowed the Greeks and Syrian Christians to live within Jerusalem in the full enjoyment of their civil rights. The Franks and the Latins were permitted to live in Palestine as they expressed their will. Their ransom was fixed at the rate of 10 dinars for every female and 1 for each child, failing which they were to remain in bondage. But this was not strictly carried out. The Sultan himself allowed several thousand people out of kindness to go without ransom. He also paid the ransom of ten thousand people and his brother released seven thousand more. He also distributed a huge sum of money among the poor and the needy Christians for their journey expenses. He knew how the Muslims had been butchered indiscriminately by the

Capitulation of Jerusalem

The humanity of Salahuddin

Christians, yet his magnanimous heart did not take any revenge on the Christians. On the other hand he established a brotherhood between the Christians and the Muslims by allowing the former to enjoy equal rights with the Muslims in Jerusalem and thereby attracted the attention of the Christians of other countries who were eager to come to his dominion. Mill says, "Many of the Christians who left Jerusalem, went to Antioch but Bohemond not only denied them hospitality but even striped them. They marched into the Saracenic country and were well received". Thus his treatment towards the Christians was unparalleled in the history of the world when oppression and torture, cruelty and massacre were the order of Christendom.

His treatment to the Christians

The fall of Jerusalem threw Christendom into great commotion and the Crusaders inspired and induced the soverign and princes of Europe to embark on another Crusade. Thousands of Christians again poured into Tyre to recover the lost prestige. In response to the crying call of the ecclesiastics, Frederick Barbarossa, the Emperor of Germany, Philip Augustus and Richard, kings of France and England respectively, came to join the Crusade.

The Third Crusade

A famous historian says in this connection that the Franks came from all directions by land and by sea with all their forces. Even women equipped themselves for the war. When they were all united at Tyre, they marched upon Acre and laid siege to it.

Siege of Acre

When Salahuddin was informed of their movement, he hit upon a plan to attack them *en route*, but was persuaded by his Ameers to attack them on the open ground before Acre. Here he made a great mistake by pursuing the policy of the Ameers. "Had", says the historian, "Salahuddin acted according to his own opinion and attacked the Franks before they had taken up position before Acre, he would have saved the city". By the 14th September, 1189 A.D., Salahuddin attacked the Crusaders. His nephew Taqiuddin drove the Crusaders from their position and restored communication with

Surrender of Acre

Acre. Ibn al-Athir says, "Had the Muslims continued the fight up to the night, they would have completely attained their object, but after gaining half the position of the Franks, they rested to resume the battle next day". The siege of Acre continued nearly for two years. The Muslims in spite of hardship and troubles throughout this period did not lose their heart, but all attempts of resistance were frustrated when Richard and Philip Augustus came in person with overwhelming forces. The Sultan now being tired of war, pestilence and famine, began to feel the weight of the Crusaders and Mashtub, the commandant of the city, at last asked Philip Augustus for the same conditions that the Muslims accorded to the Christians during the capture of Jerusalem. But the ungrateful king of England did not show any mercy to the Muslims and "butchered them in cold blood within sight of their brethren".

Arrival of Richard and Philip Augustus

Butchery on the Muslims

On the fall of Acre the Crusaders marched upon Ascalon under the command of Richard. Salahuddin in the meantime directed his operation and reached Ascalon. When Richard arrived, he found that the city was surrounded by man of 'indomitable will and unceasing energy'. He, being unable to seize the city, sent messengers to Salahuddin for peace. The Sultan after a hot deal of discussion and negotiations with the Christians, agreed to the proposal for peace. "A peace was at last established between the Muslims and the Christians and declaring that the territories of both should equally enjoy repose and security and that persons of either nation might go into the territory of the other and return again without molestation or fear". Thus ended the Third Crusade.

Marched upon Ascalon

Peace concluded

End of the Third Crusade, 1192 A.D.

After the departure of Richard. Salahuddin remained for a while at Jerusalem. He then returned to Damascus where he passed the rest of his life. The exhaustion of the long campaign had enfeebled his robust health and fever carried him off six months after the peace (1193 A.D.). "The day of his death", says a writer, "was for Islam and the Muslims a misfortune such as they never suffered

since they were deprived of the first four Caliphs. The palace, the empire and the world were overwhelmed with grief, the whole city was plunged in sorrow and followed his bier weeping and crying". Magnanimous, chivalrous, gentle, sympathetic, pure in heart and life, ascetic and laborious, simple in his habits, fervently devout and only severe in his zeal for the faith, he has been rightly called one of the greatest and most chivalrous monarchs the world has ever produced.

Death of Salahuddin

His character

Salahuddin was not only a warrior but also a great patron of learning and arts. Many distinguished men of letters adorned his court. The most prominent of them were the Katib Imaduddin and the jurist al-Hakkari. The Sultan established schools, colleges and hospitals in his dominion.

Partron of learning and arts

Two years after the death of Salahuddin the Fourth Crusade was opened at the instance of Pope Celestine III. But in reality the conflict between the Muslims and the Christians had ended with the Third Crusade. So, the next struggles between Islam and Christendom were not so worthy of note. In the year 1195 A.D. the Crusaders captured Sicily and two expeditions were sent towards Syria. The Christians landed on the Phoenician coast and siezed Beyrut. At this the son of Salahuddin named Aadil hastened to resist the Crusaders. He attacked Jaffa whilst the Crusaders laid siege to Tibinin but ultimately they were forced to raise the seige and to sue for peace. A treaty was concluded in the year 595 A.H./1198 A.D. on condition that the war should be suspended for three years.

The Fourth Crusade

Siege of Tibnin

Treaty of three years

Three years had not elapsed when Innocent III declared the Fifth Crusade and invited men to join it. Richard of England vehemently refused to join the Crusade but the other princes of Europe gladly accepted the invitation to participate in the war. Luckily for the Muslims they, instead of marching against Syria, turned their arms against Constantinople. When the Christians took the city, they put every Greek male and female to the sword. Butchery, cruelty and plundering went on simultaneously for a few days.

The Fifth Crusade

Siege of Damietta

In the year 613 A.H./1216 A.D. Innocent III preached the Sixth Crusade. Two hundred and fifty thousand men, chiefly Germans, landed in Syria and after devastating the portions of the sea coast, they proceeded to Egypt and laid siege to Damietta. Out of seventy thousand men only three thousand remained to tell the tale of their sufferings. The Franks now marched upon Cairo, but by the incessant attack of the Muslims they were compelled to sue for peace. A treaty was concluded by which the Crusaders agreed to leave Damietta.

Defeat of the Frank

Possession of Jerusalem

The internal dispute of the Sultans led Kamil to make a treaty with Frederick of Germany by which the later obtained the possession of Jerusalem.

Jeruslem retaken in 1239 A.D.

In the year 636 A.H./1238 A.D., Gregory IX proclaimed another Crusade. During the same year Kamil died. The Christians arrived at Palestine by violating the treaty made between the Christians and Kamil in the year 637 A.H./1239 A.D. A son of Kamil, Abu Nasar Daud by name, defeated the Christians and re-occupied Jerusalem.

In the year 642 A.H./1244 A.D. the troops of Muhammad Khwarizm, driven by Chengis Khan, came to Syria and plunged it into disorder. After a series of battles they were discomfited by Malek as-Saleh Ayyub. Whilst the latter was engaged in Syria, the Christians launched the Eighth Crusade under the leadership of Louis IX of France. But when Louis reached Egypt, he was defeated and taken prisoner by Turan Shah, son of Ayyub. A treaty was concluded by which Louis was set free.

After the Eighth Crusade, the Franks made attempts to regain their lost possessions but all their efforts ended in failure.

Results of the Crusades

The Crusades had important results in the history of the world. It was the Crusades which brought Europe into close contact with the Muslim

world and thus the relationship between the East and the West was established. This contact led to exchange of ideas between the two countries. The knowledge of the progressive and advanced people of the East gave impetus to the intellectual growth of Western Europe. It played an important part in bringing about renaissance in Europe.

Contact between the East and the West

The Crusades promoted the interest of Europe in the field of trade and commerce. Previously, the West had no idea of the East. As a result of the Crusades, the Europeans learnt some important arts and inventions, such as the Mariner's Compass, the Windmill, etc. from the Muslims. They also came to know the advanced method of agriculture and the more developed industrial life of the East. When they went back to Europe, they established a market in their country for the eastern goods. The western people began to realise the necessity of the eastern goods and out of this necessity there grew up the development of commercial activity between the East and the West. The commercial activity further led to the development of maritime activity in the Mediterranean. But the Muslims who once controlled the Mediterranean Sea lost their supremacy, while the Europeans were freely using the sea route across the Mediterranean.

The Crusades promoted the commercial interest of Europe

With the development of commercial activity the Muslims lost supremacy over the Mediterranean

Fall of the Abbasid Dynasty

Throughout the period of the Crusades the Muslim generals and soldiers showed the extremest sympathy and kindness, patience and perseverance, forgiveness and gentleness, and above all, the chivalrous spirit. During this time the Khalifahs of Baghdad were involved in their internal struggle. When their country was threatened by the Crusaders, they paid no heed to it. They were passing their days idly and extravagantly. This mode of life continued till the capture of Baghdad by Halagu, a grandson of Chengiz Khan, who devastated the city and killed al-Musta'sim, the last Khalifah of the Abbasid dynasty in 1258 A.D. Thus the long reign of the Abbasid dynasty came to an end.

Invasion of Hālagu

Causes of the Fall of the Abbasid Dynasty

Negligence of State affairs and moral degradation of later Khalifahs

To trace the causes of the downfall of the Abbasid dynasty is to recount the doings of the Khalifahs. Most of the later Khalifahs of this dynasty led pompous and luxurious life and cared little for the State. Instead of making any attempt to uplift the condition of the subjects and to improve the Government, they devoted their valuable time to wine, women and music. Moreover, they lost the vigour and energy to hold the sceptre as their blood became diluted with that of the conquered.

Supremacy of the Turks and rise of the independent States

The supremacy of the Turks in the later period was one of the causes of the fall of the empire. After the death of Mutawakkil the power of the Turks began to increase rapidly and the successors of Mutawakkil could not resist it. The Arabs and the Persians became disgusted with their high handed policy. The result of this alienation was the establishment of a number of independent States which proved fatal to the empire.

Military power neglected by the later Khalifahs

The negligence of the military department under the later Khalifahs greatly contributed to the downfall of the Abbasids. The success and stability of the empire depends on military strength. But as there was no question of expansion during this period, the later Khalifahs gave no importance to this essential department. The effect was that the soldiers lost their martial spirit and when the country was attacked by foreigners, they could not cope with the enemy.

Absence of cordial relation between Provincial and Central Governments

The relation between the Provincial and the Central Governments was not cordial. In many cases the Provincial Governors endeavoured to defy the authority of the Centre and declared their independence. Thus they created disturbance in the empire and often embarrassed the Centre.

Racial enmity

Racial enmity was one of the prime factors in the overthrow of the Abbasid dynasty. The struggle between the Arabs and non-Arabs, between the Muslims and non-Muslims was going on in full swing during this period. The Iranians who were

favoured by the Abbasids despised the Arabs and the Arabs despised the Iranians and others. The non-Arabs began to rally round the Iranians and to oppose the rise of the Arabs in every possible way. But the Khalifahs could not unite these people under one banner. The consequence was the division of the Muslims into several sects and thus the disintegration of the empire set in slowly but steadily.

Economic factors

Among several factors that led to the downfall of the empire, the economic factors were no less important. The imposition of taxes for the interest of the ruling class discouraged farming and industry and the constant bloody strifes left many a piece of cultivated land desolate and forlon. The flood in Mesopotemia made the people hopeless and homeless. Beside this, "famine and epidemic decimated the population in many provinces."

Invasion of Halagu

To these causes of decay must be added the invasion of Halagu, a grandson of Chengiz Khan, who devasted the city of Baghdad on such a scale that "for three years the streets ran with blood and the water of the Tigris was dyed red for miles along the course". He killed the last Khalifah of the dynasty and massacred his family so much so that "for the first time in its history the Muslim world was left without a Khalifah whose name could be cited in the Firday prayers."

CHAPTER XXVI

ADMINISTRATION, SOCIETY AND CULTURE UNDER THE ABBASIDS

Administration

The form of the Abbasid Government was an absolute monarchy. There was practically no check on the power of the Khalifah. He was the head of the State as well as of the Church. He was the Commander-in-Chief of the Army and the conferer of titles. He had the power to nominate his successor to the future throne and in doing this he followed no rule of succession. The object of the early Abbasids was the consolidation of the empire and to attain this end foreign conquests were abandoned.

'he overn- ıent was ɔsolute

Below the Khalifah was the Vizier. The office of the Vizier was of Persian origin. The Viziers were of two classes—(a) those with limited powers and (b) those with unlimited powers. The Vizier with unlimited powers was called the Grand Vizier. The Grand Vizier practically exercised the powers and prerogatives of the sovereign and was only required o inform the Khalifah of all he had done. He could make any arrangement he considered necessary, without preliminary sanction. Only he could not dismiss an officer appointed by the Khalifah. On the other hand, he had the power of appointing officers in the name of the sovereign and of sitting in a final court of appeal in law suits. Except under the first two Khalifahs the Vizier was all in all. His power grew more and more as the Khalifah plunged deeper into the pleasures of the *harem*. The power of the Limited Vizier was not so large or extensive. He had no initiative of his own but had merely to carry out the orders of the Khalifah. He was merely the intermediary between the ruler and the ruled. The Viziers were required to have a thorough knowledge of administration and taxation and of the local condition of the provinces.

he power ' Vizier

The Government of the Khalifah was called ad-Diwan-ul-Aziz or the August Board, presided over by the Grand Vizier. The Diwan-ul-Kharaj (Dept. of Finance), the Diwan-ul-Dia (Office of the Crown Property), the Diwan-uz-Zuman (Accounts Office), the Diwan-ul-Jund (War Office), the Diwan-ul-Mawali-wal-Ghilman (Office for the Protection of Clients and Slaves), the Diwan-uz-Zimanan-Nafakat, (Household Expenses Office), the Diwan-ur-Rasail (Board of Correspondence or Chancery Office), the Diwan-an-Nazr fil Mazalim (Board for the Inspection of Grievances), and the Diwan-ul-Ahdas-wash-Shurta (Militia and Police Office) were the principal departments of the State. Besides these, there were other minor departments.

The Diwan ul-Aziz

The departments of the State

For the maintenance of internal peace, the police department was organised. The head of the department was called *Shahib-ush-Shurta.* In later times the Shahib-ush-Shurta assumed the position of Vizier.

Police department

Justice was administered by the Qazis and the Chief Qazi who was called the Qazi-ul-Quzzat was the highest judicial officer. To help the Qazis in the administration of justice, another class of officers was established who were called *Aadls.* In the case of civil rights among the non-Muslims all questions were referred to their own ecclesiastical heads.

The administration of justice

Provincial Government

For administrative purposes the whole empire was divided into several provinces. Each province was governed by an officer called the Ameer, who was appointed by the Khalifah and was directly responsible to the Khalifah. In his own province the Ameer exercised supreme authority as long as he enjoyed the Khalifah's good-will on which depended the tenture of his office. But his office was not hereditary. He was subject to transfer or recall at any moment.

The Governor

The Shurta who was under the Shahib-ush-Shurta was in charge of the city police. The municipal police was under a Special Officer called the Muhtasib.

The Shurta and the Muhtasib

The Qazis

Each city had its own Qazi and in large towns there were several Deputy Qazis. In the beginning of the Abbasid period the provincial Qazis were appointed by the Provincial Governors but afterwards they were appointed by the Chief Qazi of Baghdad.

Postal department

An important feature of the Abbasid Government was the postal department. In each provincial capital a postmaster, called in Arabic Shahib-ul-Barid, was charged with the control of the postal establishment. He not only superintended the work of the postal department, but also kept the Khalifah informed of all important provincial matters. "He was in fact a direct confidential agent of the Central Government and periodically submitted confidential reports on the condition of the Province". There were other officials but their names are not mentionable here.

The Revenue

Revenues

The revenue of the Abbasid empire was derived from the land tax, which constituted the main source of income from non-believers; tithes or income tax, the fifth of the produce of mines and pasturage, the tax on non-Muslim (in lieu of military service), customs duties, salt and fishery tax, tax paid by shop-keepers for the use of the public places, tax upon factories, tax upon luxuries and tax upon imports. The last one was abolished by Wathiq.

Military Organization

During the reign of the first few Khalifahs the military organization was a matter of wonder and great astonishment, though the later Abbasids lost their military predominance. It has already been shown that under Marwan II the Umayyad army is said to have numbered 1,20,000. Under the early Abbasids still a larger number of forces were available for employment in the field. Khalifah Harun ar-Rashid had under his command 1,35,000 paid soldiers and a very large number of volunteers when he marched against Emperor Nicephorus. In the civil war between al-Amin and al-Mamun, the

latter's forces which occupied Iraq, were estimated at 1,25,000 and on the side of Amin, the ruling Khalifah, there must have been a considerable number. Besides this, both Mamun and Amin must have left some additional forces behind them to garrison the eastern provinces and the frontier towns respectively. "In a parade at Baghdad, conducted under al-Muktadir (917 A.D.) in the presence of the Byzantine envoys, 1,60,000 cavalry and footmen are reported to have taken part".

Estimated force under the Abbasids

Under the Abbasids higher military posts were open to all nationals and equal salaries were given to soldiers of all nationalities. This treatment of the soldiers attracted many men to Islam and to the army of the Khalifah. Many new converts in Syria, Egypt, Africa, al-Iraq, Persia and Transoxiana chose military service under the Abbasids.

Military post open to all nationals

Al-Mansur formed three national divisions *viz.*, the North Arabian Division (the Mudarite), the South Arabian Division (Yamanite) and the Khurasani Division. Al-Mu'tasim added two more divisions—one consisting of the Turks and the other of the Africans. This division of the army into national corps destroyed the 'espirit de corps' of the Muslim army and introduced in its place a spirit of antagonism, jealousy and rivalry for power which ultimately proved fatal to the empire.

Formation of national corps

The salaries of the soldiers were much less than those under the Umayyads. Under the Umayyads the average salary of the forces was about six hundred dirhams per annum. It rose under Mu'awiyah to 1000 per head per year. In the reign of as-Saffah, the first Abbasid Khalifah, the average pay of the foot soldiers was 960 dirhams per annum in addition to the usual rations, allowances and share in the booty. The horseman received double the salary. Towards the close of Harun ar-Rashid's reign the salary of a foot soldier had fallen down to 60 dirhams a month and under al-Mamun the salary was further reduced to 20 dirhams a month. The horseman received only 40 dirhams. During the civil war between al-Amin and al-

Salary of the soldiers

Mamun, both sides paid their soldiers at 960 dirhams per annum.

Main military stations

Under the Abbasids Baghdad became a most prosperous city. It was not only the capital of the Abbasids but also served the military purpose. Al-Mansur fortified the city of Baghdad. He also built a strong citadel near ar-Raqqah on the upper reaches of the Euphrates and garrisoned it with Khurasanian soldiers. He called the citadel ar-Rafiqah.

Fortification of the frontier towns

Al-Mansur and his successors recovered all the frontier towns, fortified them and planted in them Muslim colonies. Harun ar-Rashid created a special province named al-Awasim out of the border towns of Asia Minor. Al-Mansur built and fortified Mar'ash, Malatyah and several other border towns. He quartered garrison of 4,000 men at Malatyah and gave them special allowances and facilities. Ar-Rashid had surrounded the town of Massisah with ramparts. He manned Taurus with a garrison and converted it into a large camp. He fortified Adana and quartered a garrison there. At Anazarbah (11 miles north-east of Massisah) he planted another military colony. He built a citadel at Mar'ash and called it al-Haruniyah whilst Empress Zubayda rebuilt Iskandarun (Alexandretta) at her own expense. Al-Mu'tasim completed the fortification of Massisah and had peopled the old town of Tyana with military colonists. The system of border fortifications was also adopted in other provinces. High salaries were paid to the garrison of outposts.

The Army

The army consisted of the infantry, the cavalry, the archers, the naphtha firemen (annaffatun), the hole-markers and the labour corps. On active service there were two classes of soldiers—the regulars and the volunteers. The regulars who were permanently on active service were called *Murtaziqah* (regularly paid) and the volunteers were designated *Mutatawwiah*. The latter received ration only while on duty. Their women and children received gratuity either in kind or in money during their absence from home.

The infantry used lances, bows and arrows, javelins, swords and battle-axes and the cavalry

used lances, bows and arrows and long, broad and straight swords. Archery was much improved under the Abbasids. The naffatun prepared and used naphtha (or green fire). In Roman-Byzantine fashion every 10 men of the army were commanded by an Arif, every 100 by a Naqib and every 1000 by a Quaid. "A corps was generally composed of 1000 men and was commanded by an Ameer.

Weapons of the army

The army was accompanied by a select staff of engineers in all its movements and these officers were stationed at every fortress and city. From the early times the Arabs used to have physicians and surgeons in the army. Each army had a Qazi who was in charge of the booty and distributed it according to the laws of Islam. Under the Abbasids the Arabs had a very efficient spy system. But the morale of the soldiers was much lower than that of the fighters of the earlier periods.

Engineers and physicians in the army

Morale of the soldiers

Naval Power

Under the Abbasids the Arab merchants traversed India and the Pacific Ocean. The Arabs were supreme in the Mediterranean. From Antioch to the Atlantic they took 36 days to journey. The Tigris, the Euphrates and the Persian Gulf lying close to the capital, facilitated sea-borne trade and communications in the East. When Mansur founded Baghdad on the bank of the Tigris, each place of the city was converted into a waterway. The site of the capital was selected chiefly for trade communications with other parts of the world through the Tigris and the Euphrates.

Under the Abbasids, maritime trade was fostered and encouraged. Adan was the great centre of trade between Africa and Arabia and the meeting point of the trade between India and China on one hand and Egypt on the other. Siraf was the world port of the Persian Gulf through which the exports and imports of entire Persia passed. Basrah, Hurmuz and Daibul were the other important ports of the Arabs. The Muslims had trading centres in all the important cities of the Far East.

Main trade centres

The Abbasids occupied Sind as successors of the Umayyads. In 159 A.H./775 A.D. in the reign of the Abbasids Khalifah Mahdi, the Arabs made a naval raid on Gujrat. Though Ifriqiyah became independent under Harun ar-Rashid he was able to conquer Rhodes for the second time. Crete and Cyprus were also attacked by him in 175 A.H./791 A.D. and the Greek admiral was taken prisoner. In the reign of al-Mamun the Aghlabid fleet conquered Sicily and ravaged lower Italy. It was the mightiest fleet in the Mediterranean. During the reign of al-Wathiq the Aghlabid forces appeared before the very walls of Rome. The naval power of the Muslims thus reaches the height of its glory in the reign of the Abbasids.

Attacks on the enemy by sea

Social Condition

It will be very interesting to go through the past history of the Abbasids and to form an idea therefrom about the social and economic condition of the people.

The Khalifah was the head of the society. He commanded the highest respect of the people. Below the Khalifah stood the high officials of the court in respect. Women enjoyed the same position in the society as their Umayyad sisters. But towards the end of the tenth century, the system of strict seclusion and absolute separation from the male sexes had become general. During this period many of the Abbasid ladies such as Khaizuran, Ulayyah, Zubayda and Buran excelled in handling the machinery of the State and took an active part in politics. Many of them also evinced a keen interest in literary pursuits. Empress Zubayda was a talented woman and an accomplished poetess. Zubayda who won national fame in the days of Mu'tasim is described by the Kitabul Aghani as a woman of great beauty, virtue and talent. She was also famous as a singer and a musician. Fazl was a gifted poetess in the reign of Mu'tawakkil. Shaikha Shuhda was another talented lady who lectured in Baghdad on history and literature. Jainab Umm-ul-Muwayyid was a distinguished lawyer. Taqia, daughter of Abul Faraj,

Women enjoyed higher position in the society

Culture of women

was a renowned poetess. In a word, the Muslim women in the days of the Abbasids were cultured and enlightened.

Music and other amusements

Music was patronized in the Abbasid society. Ulayyah was one of the most accomplished musicians of her time. Princesses and ladies of the highest rank often attended the musical performance and sometimes they gave musical soiree in their houses. Dancing was also encouraged in the society. Drinking was not unknown to the Abbasids. Polo, chess, archery, horse-racing, hunting, etc., became popular games under the Abbasids.

Social re-unions

Social re-unions were held in the houses of the nobles and magnates where people of different talents used to attend for literary discussion. The aim of such gatherings was to find out truth for people. This society compiled several books on history, literature, philosophy and science. Booksellers occupied an important position in the then society. Their shops were the centre of attraction for the scholars and the students.

Slaves

The slave system was in vogue under the Abbasids. Every rich man had a slave or a number of slaves attached to his household. The slaves were recruited from non-Muslim people captured by force, or taken prisoner in times of war or purchased in times of peace. 'Some were Negroes, others were Turks, still others were white'. The white slaves were mainly Greeks and Slavs, Armenians and Berbers. There were many eunuchs among the slaves who were engaged in the service of the 'harem'. "The maidens among slaves were used as singers, dancers and concubines, and some of them exerted appreciable influence over their Khalifah-masters".

Dress of men and women

The dress of the aristocratic class was modelled after that of the rulers. The common head-gear was the black high-peaked hat, 'qalansuwah', made of felt or wool. It was introduced by al-Mansur. "Wide trousers of Persian origin, shirt, vest and jacket with outer mantle completed the wardrobe of a gentleman". The theologicians wore distinctive black

turbans and mantles (taylasan). The dress of women varied according to their rank and position. The fashionable head-dress for the ladies of the high-rank introduced by Ulayyah, half-sister of Harun ar-Rashid, "was evidently a dome-shaped cap round the bottom of which was circlet that would be adored with jewels." Among other objects of feminine adornment were anklets and bracelets. Among the middle classes, women generally covered their heads with flat ornaments of gold, a kind of fillet, often interspersed with pearls and emeralds.

Economic Condition

People pursued different professions of their livelihood in the days of Abbasids. Industrialists, artisans, men of letters and technicians formed the upper middle-class, while the lower middle-class consisted of the agriculturists and shepherds. These people were free from the cares and anxieties of the modern economic life.

Commerce

The Abbasid period witnessed the progress in trade and commerce. Baghdad, Basrah and Alexandria became the business centres of the time and through them the Muslim world came to be introduced to the other civilized countries of the world. People carried their business to the outside world and brought immense wealth therefrom to the capital.

Industry

Industry was greatly developed under the Abbasids. Cottage industry flourished in different parts of the empire. In Western Asia the manufacture of the rugs, tapestry, silk, cotton and woollen fabrics, satin, brocade, sofa and cushion covers as well as other articles of furniture and kitchen utensils could be chiefly noticed. "The many looms of Persia and Iraq turned out carpets and textiles". Agriculture received great impetus in the hands of the Abbasids. The Khalifahs were mainly interested in agricultural affairs, because they realized that farming was the chief source of the State income. They increased the fertility of the soil by proper irrigation and improved the sta-

Agriculture

tus of the native inhabitants on whom the tilling of the land wholly depended.

Education

During the Abbasid period education reached the climax of its development. The Khalifahs were the distinguished patrons of learning and the learned. Towards the close of the Umayyad period education had become common throughout the Islamic world. Most of the Muslims, both male and female could read and understand the Quran. The entire teaching system of the Muslims falls into two groups, namely, the elementary school and the school for higher education. "The elementary school was an adjunct of the mosque," says Prof. Hitti and the Quran was used as a reading text book. Sometimes schools were held in private houses and in shops and in mosques. Mosque-schools were numerous in the city. According to Yaqubi, there were in that capital (Baghdad) thirty thousand mosques. Besides the mosques, there were 'maktabs' which served as elementary schools.

Elementary schools

The curriculum of the elementary schools consisted of reading, writing, grammar, traditions of the Prophet, elementary principles of arithmetic and some devotional poems. "Throughout the whole curriculum memory work was especially emphasized".* Senior students studied Quranic exegesis, Quranic criticism, the science of Apostolic Tradition, Jurisprudence, scholastic Theology, Lexicography, Rhetoric and Literature. Advanced scholars engaged themselves in the duty of Astronomy, spherical Geometry, Philosophy, Geometry, Music and Medicine.

Curriculum of schools

Under the Abbasids, child education began at home. At the age of six, boys were admitted into schools and, 'it was then that his formal education started.' Along with the boys, the girls were allowed to attend the schools. The girls were expected to read the Quran and acquire religious knowledge. 'Those who continued and became master of theolo-

Co-education prevailed

* P. K. Hitti, *History of the Arabs.*

gy and other subjects, took to learning as a profession.'* A brilliant woman named Amrah, used her house as school. The system of co-education was prevalent among the Arabs in those days. "The benefit of teaching was extended to the poor, even slaves in some cases, were admitted to the schools."** The system of appointing private tutors for children was in vogue among the wealthy persons of the society.

System of private tuition existed

The education under the Abbasids was not only confined among children in primary schools, but Al-Mamun found *Bayt al-Hikmah* (House of Wisdom) in his capital where the higher branches of learning were pursued. "Besides serving as a translation bureau", says Prof. Hitti, "this institution functioned as an academy and public library and had an observatory connected with it." According to Ibn al-Nadim, Salam, the Principal of the College, was delegated by the Caliph to go to the country of the Greeks for the purpose of translating their works into Arabic. "Bayt al-Hikmah may claim," says Totah, "the honour of having been the first university of both the medieval and the modern world, for it bore torch aloft long before Bologna, Paris, Prague, Oxford and Cambridge." The College 'Bayt al-Hikmah boasted of a library with a librarian who was a noted mathematician and astronomer. This man was al-Khwarizmi. Many savants and scolars like Abu Nuwas, al-Tabari, Yaqubi and Masudi flocked to the institutions of higher learning at Baghdad. In Baghdad there were no less than one hundred bookshops.

Institutions of higher education

Bayt al-Hikmah

The real academy in Islam which became the model for later schools of higher learning was the *Nizamiyah* established by Nizamul Mulk, the Persian vizier of the Seljuq Sultans, Alp Arslan and Malik Shah about the middle of the eleventh century. According to Muslim historians, Nizamul Mulk was the first who founded schools (Madrasahs) in Islam. According to Ibn Jubair, lectures at the

The Nizamiyah established in 1065.

* Shushtery. *Outlines of Islamic Culture.*
** Ibn Khall.

Nizamiyah were open to the public. Nizamul Mulk organised a system of education and founded several colleges and universities, endowed adequately with munificent grants from the Government. He appointed the best qualified men as heads of colleges. Al-Ghazzali, the famous philosopher, lectured in the Nizamiyah for long four years (1091-5 A.D.). Baha-ud-Din and Imam-ul-Haramain were the eminent teachers of the Nizamiyah. The Nizamiyah was a theological institution recognised by the State. Nizamul Mulk's other colleges were at Ispahan, Merv, Samarkand, Balkh, Aleppo, Damascus, Ghazni and even at Lahore. The Nizamiyah survived the catastrope that befell the capital by the devastation of Halagu in 1258 A.D., and it was merged with Mustansiriyah about two years after the capture of Baghdad by Halagu Khan. Al-Mustansiriyah was founded by the Caliph, al-Mustansir "who built it in 1234 A.D. as a seminary for the four orthodox rites." The magnificence of its architecture and the sumptuousness of its furniture made it a structure without an equal. The Mustansiriyah contained four separate law schools, one for each of the orthodox sects of the *Sunnis* with a professor at the head of each who had seventy five students in his charge to whom he gave instruction on gratis. Each professor received a monthly salary and to each of the three hundred students one gold dinar was assigned. The students of this college were provided with daily rations of bread and meat. According to Ibn Furat there was a library in the Mustansiriyah with rare books treating of the various sciences. This college like the Nizamiyah happily escaped the ravages of The Mongols. Tajud-Dowla, another minister of the Saljuqs, may claim the honour of establishing several seminaries in Nishapur and other towns of the empire. He is said to have been the greatest patron of higher education of Islam before Salahuddin. He founded a college under his name *Tajyya* which spoke highly of his love of learning.

Mustansiriah built by Mustansir

Tajyya established by Tajud-Dowla

"In all the higher institutions of theology the science of tradition lay at the basis of the curricu-

lum and memory work was especially stressed"* To build a Madrasah was a pious act to the Muslims. Madrasahs were endowed with land and property the income of which went to the support of teachers and poor students. Ibn Jubayr says that there were thirty schools in Baghdad and more than 500 students drawing daily rations from the funds of the mosque of that city.

Madrasahs endowed with property

There were three types of teachers under the Abbasids. The first teacher who simply taught the Quran to children in the elementary schools was called *mu'allim*, sometimes *faqih* for his knowledge on theology. The social position of the *mu'allim* was very low and condemnable. "Seek no advice from teachers" of elementary schools, acquired proverbial usage. The second type of teachers may be called *Muaddib* (teacher) representing a class which was engaged in teaching the sons of the persons of higher strata as well as those of princes and Khalifahs. This class of teachers was superior to that of the elementary schools. Next to it came the professors of high learning. They were specialists in the teaching of logic, mathematics, rhetoric and jurisprudence. The higher grade teachers were held in high respect by the public.

Higher grade teachers highly respected

The teacher received their salaries from the pupils in the form of chickens, eggs, milk, bread and vegetables. The pay of the teachers was very small. "Whoever gave himself up to the study of language and literature and was not content with the poor pittance of a school-master, or a private tutor had to look to some other means of livelihood as well. As means of living, poetry and lyrical panegyrics offered the surest prospect."** Many of them were appointed panegyrists of the Khalifahs. But the luckiest was he who was entrusted with the education of the princes. As time went on, the pay of the teachers was more regular. Ibn Batuta states that those who taught the Quran received pay. The teachers, in course of time, drew fifteen dinars a day and this

Salary of the teachers

Pay of teachers increased in later period

* *History of the Arabs.*

** Khuda Baksh, *Islamic Civilization.*

was quite a princely pay. "Teachers as well as poor students were supported by the income derived from endowments attached to mosques, shrines, hospitals and in some cases from donation from the wealthy classes. Some of them received allowances from the Royal Treasury."*

At the age of fifteen, the youth who had acquired elementary knowledge in the native town, usually set out for the next great town to hear the lectures there. Scholars used to travel and take long journeys in search of knowledge. "There was no regular system of education nor a fixed syllabus, each teacher or professor having his own method of teaching and syllabus."** The lecturer usually followed the text-book written by himself or by some other authority. The founders of the schools had the right of appointment and removal of professors but even then in the method of teaching and in the choice of subjects, the teachers enjoyed perpect freedom. The State interfered only in a case where religion was in danger.

Teachers allowed freedom of teaching and choosing of subjects

Regular vacations, at fixed times of the year were not in vogue. The commencement of the vacation depended entirely upon the conclusion of the course of lectures. Experienced professors knew the text-book by heart, so that they were not put into an awkward position in lecture-hall. The lecture was delivered slowly to enable the students to take it down correctly. Many a time students were censured for their inability to take down lectures. In the lecture-hall at Nishapur there were 500 inkpots always ready for the use of students. The lecturer was not satisfied merely with delivering his lecture; he also wanted that the students should follow and understand him. For this purpose he put questions to the students and asked them to put questions to him. "Many teachers while discussing the subject, left their seat and mixed with the students.'‡ On many occasions the teachers discussed the subjects

Aim of the teachers was to educate their pupil

*A. M. Shushtery, *Outlines of Islamic Culture.*
** Khuda' Baksh, *Islamic Civilisation.*
‡ Ibid.

outside the school. The teachers sometimes invited the students to their homes. Study in the high schools was thus not merely a hearing of lectures, but also a thorough drilling in the subject. The lecturers were highly respected by their pupils. The pupils personally served the teachers, went out with them, fetched necessaries for them from the markets, and even cooked their food. Sometimes the teachers gave their daughters in marriage to the best of them.* Khaqani and Kushairi married the daughters of their respective teachers. The students, after satisfying their teachers that they had learnt their subjects well, could ask and obtain certificates.

Relation between teaothers and the taught

Architecture

With the fall of the Umayyad dynasty, the seat of the Caliphate was transferred from Damascus to Baghdad and the Persian influence began to have a marked effect on the manners and habits of the Muslim world. The Arabs lost their pre-eminence not only in the Army and at Court, but also in the society. Their cultural life was also affected. The Hellenistic influenes of Syria were replaced by the influences of Sassanian Persia and Iraq which profoundly modified the art and architecture.

The mosques of this period vary widely in design. The *apadana* type *i.e.*, the type in which the roof stands directly on wooden columns, without the intermediary of arches was widely spread. The mosques became the centre of all activities during the early period of Islam. Next to mosques were the toms of kings, saints and nobles. After these, public buildings, palaces, forts, etc., occupied an important position in architectural activity.

The Abbasid Caliphs, like the Umayyads patronised art and architecture. During the reigns of more than five hundred years many buildings and palaces were built in different parts of the Empire. The second Abbasid Caliph, al-Mansur, founded the city of Baghdad in the year, 762 A.D.

* Ibn Khall.

The city was noted for a good number of palaces, mosques and other buildings built by successive Khalifahs and other reigning princes of Iran. It was a round-shaped city enclosed by a double wall of four gates, namely the Kufa Gate (SW.), the Basrah Gate (S.E.), the Khurasan Gate (N.E.) and the Damascus Gate (N.W.). The Caliph shifted his residence to Baghdad when it was made the capital of the Abbasid Empire. The main features of the newly founded city were the palaces of the Caliph, called the Golden Gates, crowned by a great dome of green colour. The palace was a square of 400 cubits a side and lay in the middle of the city. A second palace, called the Khuld, was constructed after a few years and this became a favourite residence of Harun ar-Rashid. Al-Mansur built the royal mosque. It was built of sun-dried bricks and clay. Harun ar-Rashid rebuilt it and Motazid enlarged it. The mosque of Cordova (787 A.D.), the mosque of 'Amr in Egypt (827 A.D.), the mosque of Cairowan (836 A.D.), the great mosque of Susa (850 A.D.), the great mosque of Samara and the mosque of Tunis speak much of the architectural taste of the Abbasids.

Main architectural monuments adorned the city of Baghdad

Azad-ud-Dawlah, the greatest Buwayhid Ameer, built a fine hospital on the bank of the Tigris. It was more a palace than a hospital. A new palace called the *Taj* was constructed by the Khalifah Mutazid. It was completed by his successors. There were many other magnificent palaces and buildings and many wealthy people, princes and even Emperors of Iran had their own palaces in Baghdad. But unfortunately no trace of the architectural monument which once adorned the city of Baghdad is left at the present day. In this connection Prof. Hitti says, "The Caliphal palace called the Golden Gate or Greek Dome erected by the founder of Baghdad, as well as his Palace of Eternity (Qusr al-Khuld) and the Rusafah Palace, built for the crown prince al-Mahdi, the palace of the Plediades on which al-Mutamid who restored Baghdad as capital after Sammara, spent 40,00,000 dinars, his adjoining palace styled the Crown (al-Taj), completed by his son al-Muktafi, the unique mansion of al-Muqtadir, designated the

None of the architectural monument left to-day

Hall of Tree on account of the gold and silver tree that stood in its pond; the Buwayhid Mansion known by the name al-Muizziyah after Muizz-ud-Dawlah which cost 10,00,000 dinars—all these and others like them left no remains to give us an inkling of the splendour that was theirs." The destruction was brought about by the civil war between Amin and Mamun, by the invasion of Hulagu and by other natural causes.

Painting

Painting has been discouraged by Islam. But yet the Umayyads and the Abbasids caused the walls of their palaces to be decorated with floral designs and even with the painting of human figures. The second Abbasid Caliph set upon the dome of his palace the figure of a horseman and al-Amin had his pleasure-boats on the Tigris fashioned like lions, eagles and dolphins and al-Muqtadir had a gold and silver tree with eighteen branches planted in a huge tank in his palace. "On either side of the tank the statues of fifteen horsemen dressed in brocade and armed with lances, as if they were ready to move in combat. The Khalifah, al-Mutasim who built Samara, had ornamented the walls of his palace like those of Qasayr Amrah with frescoes of nude female figures and hunting scenes. Al-Mutawakkil employed many Byzantine painters for the Mural decoration of his palace.

Muslims first employed Jacobite and Nestorian painters

The Muslims had to employ Jacobite or Nestorian painters till they themselves had time to develop their independent artists. The representation of the *Buraq* of the Prophet is said to have been produced by Nestorians. Muslim religious painting has not come down to us until the beginning of the 14th century. Its derivation was from the art of the Oriental Christian churches, particularly the Jacobite and the Nestorian. In miniature illustration the Manichaean influence is sometimes dominant.*

Maqrisi was the first Muslim author who attempted a history of Islamic painters but his work

* Arnold, *Legacy of Islam*.

has been lost. The earliest Arabic manuscripts with miniatures that were available for study do not date before the 13th century. These manuscripts are '*Kalilah Wa Dimnah* and *al-Harris Muqamat*' in which, besides animal representations, plants and vegetations in conventional forms are drawn.

Calligraphy

The art of calligraphy in Islam occupies a unique place in the history of the world. It received the approval of the Holy Quran in the second or third Hijra of the Moslem era, and it soon became the 'highly prized art.' "Of all the arts that Moslems cultivated," says Ziauddin, "calligraphy is without doubt the most refined." Writing as a decoration art was never practised by any people of the world before the Arabs. They gave more value to written words than they did to precious stones. To them the art of penmanship was far superior to all other arts. This art was begun and carried on its early stages by the Arabs but it received its highest fulfilment at the hands of the Persians.

Calligraphy highly encouraged by the Arabs

The Arabs had a system of writing in pre-Islamic days. It had two styles, namely monumental and cursive. The former system was known to the Bedouin poets. The cursive style used on soft material like leather, palmbast, parchment, papyrus, etc. The former system used on harder material, like camel bones, especially ribs and shoulder blades potsherds, flat white stones, wood and metals. During the Abbasid period, a good number of styles of writing had developed.

Styles of writing

Calligraphy along with its associate arts, namely, colour decoration, illumination and the whole craft of book-binding owed its birth and bloom to the sacred book. During the latter period of the Abbasids the art of book decoration and Quran illumination began and it reached its highest watermark in the Saljuq period.

The calligrapher enjoyed a position of dignity and honour in the society. Mia Kalilullah Shah, a calligraphist, was greatly honoured in his days. He

copied the 'Nue Ras' with care and made a present of it to Ibrahim Adil Shah, the king of the Deccan who was so much pleased that he bestowed on him the title of "The King of the Pen," and as a mark of honour made him sit on his throne. Many a ruler in those days sought to learn the art of calligraphy.

Position of the Calligraphy

Of the calligraphists the names of the following deserve special mention here. Al-Rayhani shed a lustre on the 'Abbasid court during the reign of Mamun. Next to Rayhani was Ibn Muqlah, the Abbasid vizier whose hand was cut off by the reigning Khalifah (al-Razi) but yet he could write elegantly with his left hand. Ibn al-Buwwab, the inventor of the Muhaqqak style, occupied a special place in the history of calligraphy. Yaqut al-Mustasimi, the Court calligraphist of the last Abbasid Khalifah, has been considered the greatest of Naskh writer. His reputation was so great that even in his lifetime books copied by him had spread all over the Muslim world. In fine, it can be said in the words of Prof. P. K. Hitti that 'calligraphy is perhaps the only Arab art which to-day has Christian and Muslim representatives in Constantinople, Cairo, Beirut and Damascus whose productions excel in elegance and beauty any masterpieces that the ancients ever produced.'

Calligraphers flourished during the Middle Ages

Music

Muslim music began to progress during the time of the Umayyads and reached its highest excellence under the Abbasids. Some of the Abbasid princes, such as Ibrahim, brother of Harun ar-Rashid, were among the best musicians of their age. Musicians were highly rewarded and held in esteem in the Abbasid Court. Music became the subject to be studied and appreciated by the learned men in Islam. Imam Ghazzali in his work, *Ahya-ul-ulum* has given a description of lawful and unlawful music. To him music is a food to the nerve and the brain. The most important work in Arabic on music is the one composed by Abul Faraj Ispahani in 21 parts in which he has illustrated one hundred select tunes and has traced their origin, nature and scope. There were

Music patronised by the Muslims

schools of music in Baghdad. The best musicians were found in the capital of the Abbasids. During this period books on music were translated from Greek sources into Arabic.

The Abbasid al-Mahdi began where the last Umayyad ended.* Himself a famous musician-singer, he invited and "patronised Siyat of Makkah whose song warmed the chilled more than a hot bath."** After his death his pupil Ibrahim al-Mawsuli became the master of classical music. Ibrahim, a descendant of a noble Persian family, was a famous musician, whom ar-Rashid took into his service as a boon companion, bestowed on him 1,50,000 dirhams and assigned him a monthly salary of 10,000 dirhams. Ibrahim had a rival named Ibn Jami in the field of music. In the judgement of Ibn Jami he "was the greatest of the musicians in versatility but Ibn Jami had the sweetest tone."

Al-Mahdi was a patron of music

The Court of Harun ar-Rashid encouraged music and singing like science and art to the extent of becoming the centre of a galaxy of musical stars. It is said that two thousand singers participated in a musical festival under the Caliph's patronage. Al-Amin held a similar night entertainment in which the personnel of the palace, both male and female, danced till dawn.§ Mukhariq, a pupil of Ibrahim, was a master singer who later passed into the possession of ar-Rashid.

Al-Mamun and Al-Mutawakkil had a musician named Ishaq bin Ibrahim al-Mawsuli who was regarded as dean of the musicians of his age.‡ As an all-round musician he was "the greatest that Islam had produced." Al-Wathiq was the first Caliph-musician who performed on the lute and composed a hundred melodies. After him came al-Muntasir and al-Mutazz who showed some poetical and musical talent. But al-Mutamid was the real Caliph-

Al-Mawsili was a famous musician

* Hitti, *History of the Arabs*.
** *Aghani*.
§ Ibn-Nadim, *Fihrist*.
‡ *Fihrist*.

musician in whose presence the geographer Ibn-Khurdadbih delivered his oration on music.

Musical theories

The first writer on the theory of music is Yunus al-Katib. He was followed by Khalil who was the author of the work on prosody and the first Arabic lexicographer. His Book of Notes and Book of Rhythms were famous in the history of the theory of music. Ibn Firnas was 'the first who taught the science of music in Spain.' Between the eighth and tenth centuries many of the treatises of the Greeks on the theory of music and the science of sound were translated into Arabic. Hunayn ibn Ishaq and Yuhanna ibn al-Batriq translated Greek works into Arabic. Two Aristotelian works, *Problemata* and *Deanima*, were translated into Arabic under the titles, *Kitab al-Masail* and *Kitab fi al-Nafs* by the Nestorian physician, Hunayn ibn Ishaq who was responsible for the translation of Galen's *Devoce* under the title *Kitab al-Sawt*.

Aristoxenus was known chiefly in two works in Arabic, the Principles (of Harmony) and a book on Rhythm (*Kitab al-Iqa*). Euclid had two books on music in Arabic, namely, *Kitab al-Nagham* and *Kitab al-Qanun*. Nicomachus, *Aristotle's* son, was read in a Grand Book on music and in several compendia. His *Introduction to Arithmetic*, which incidentally deals with music was translated by Thabit ibn Qurra. Ptolemy was known by a book on music which was probably his *Treatise on Harmony*. It was from these and other Greek works that the the Arabs derived their more scientific ideas on the theory of sound.

Al-Kindi led the musical writers after the Greek school

Musical writers after the Greek school were led by the famous philosopher, al-Kindi whose works bear the earliest traces of Greek influence. Seven treatises on the theory of music were composed by him and three have been preserved, namely, the Essentials of Knowledge in music; On the Melodies; the Necessary Book in the Composition of Melodies. Thabit ibn Qurra, Muhammad ibn al-Razi and Qusta ibn Luqa were the contemporary theorists. They were followed by al-Farabi who was the greatest

writer on the theory of music during the Middle Ages. The works of Farabi are among the best and even at the present day may be studied with advantage. He has shown the errors of Greek writers and his criticism on Greek music shows the extent of Muslim advance in the subject. Besides writing commentaries on various works of Euclid, he produced three original works. His *Kitab al-Musiqi al-Kabir* is regarded as a very important contribution to the study of music. His compendium of sciences, *Ihsa al-ulum* exerted powerful influence in the West. He knew mensural music and has accepted the major and minor third (4 : 5—5 : 6) as consonances. After him came al-Buzjani who composed a compendium on the science of Rhythm. At the same time there lived encyclopaedists known as the Ikhwan al-Safa (Brethren of Purity) whose treatise on music was widely read. Muhammad al-Khwarizmi has dealt with the subject in his book, *Miftahul-ulum.* Ibn Sina after al-Farabi contributed the most important works on the theory of music in Arabic. These are to be found in the Shifi and Najat. He also wrote an introduction to the Arts of Music. His disciple, Ibn Zaila, wrote the book of *Sufficiency in Music.* Ibn Rushd wrote the famous commentary on Aristotle's Deanima. After the fall of Baghdad (1258 A.D.) the fine writers on music almost ceased to exist. 'Their place was taken by a host of legists who argued for or against the 'permissibility of music'.

Al-Farabi

Scientific and literacy activities during the Abbasid period

With the advent of the Abbasids in power the Islamic empire opened a new era in the domain of science and literature. By the beginning of the Abbasid Age the many-sided cultural influence produced the early phase of the real scientific age of Islamic culture. Al-Mamun opened a translation department for the preservation of foreign science and culture. Harun ar-Rashid completed the work of his predecessor. He appointed learned translators of all nationalities and creeds—Hindus, Parsis, Christians, Jews and Muslims. Books and extant materials were

A new era in the domain of science and literature.

collected by Mamun from all countries. He is said to have asked the Byzantine Emperor to send the savant Leo to Baghdad in exchange for five tons of gold.

Preservation of Aristotle, Galen and Ptolemy's works

In medicine, philosophy, alchemy, astronomy, mathematics, chemistry geography, law, theology and philology the contribution of the Muslims were no doubt great and impressive. Europe owes a good deal to them in chemistry, medicine and mathematics. They carried on original thinking and research in all these branches of knowledge. They translated many foreign works into Arabic and their translations were sent, together with many original contributions, to Europe through Syria, Spain and Sicily. This work of translation is no doubt important in the history of culture. "The researches of Aristotle, Galen and Ptolemy would have been lost to the world, if the Muslims had not kept them preserved by translation."

The Abbasid Khalifahs were great patrons of learning and they nourished and nurtured a galaxy of brilliant scientists and scholars who made their most valuable contributions to the culture of the world. The following subjects will speak of their contributions to different branches of science.

Medicine

The Umayyad Khalifahs encouraged the study of medicine but real progress in Arabian medicine began with the coming of the Abbasids. The early Abbasid Khalifahs established hospitals called "bimaristan." The first hospital was opened by Harun ar-Rashid in Baghdad. In course of time 'Thirty-four hospitals were established in various parts of the Muslim world.' Other branches of medicine, such as surgery, pharmacy, opthalmology, etc., were greatly developed during the Abbasid period. The notable medical authors of this period were Persian in nationality but Arab in language. Ali al-Tabari, al-Razi, Ali ibn Abbas and Ibn Sina occupy unique places in the history of the world.

Ali ibn Rabban al-Tabari who flourished in the middle of the 9th century was an Iranian of Tabaristan. He was originally a Christian but in

the reign of Mutawakkil he embraced Islam and entered into the service of the Caliph. He became the favourite physician of the Caliph al-Mutawakkil under whom he wrote his famous work entitled *Firdous-ul-Hikmat* (the Paradise of Medicine). This book deals not only with medicine but also includes, to some extent, Philosophy, Astronomy and Zoology and is based on Greek, Iranian and Indian works.

Al-Tabari

The next outstanding figure in the medical field was Abu Bakr Muhammad ibn Zakaria al-Razi (Europeans called Rhazes) who was born at Rayy near Tehran. Al-Razi was unquestionably the greatest physician during the Middle Ages and one of the greatest physicians of all time. He was a student of Hunayn ibn Ishaq who was well acquainted with Greek, Persian and Indian medicine. Early in life, he learnt music and could play well on the lute. In his youth 'he practised as an alchemist but in his later years when his reputation attracted pupils and patients from all parts of western Asia, he devoted himself exclusively to medicine. He wrote as many works as two hundred, half of which are medical. One of the most celebrated work of al-Razi is his treatise, 'On Smallpox and Measles' (*al-Judari al-Hasahab*) which was early translated into Latin and later into various languages including English. It was printed not less than forty times between 1498 and 1866. This treatise was considered an ornament to the medical literature of the Arabs. It served to establish al-Razi's reputation as one of the keenest original thinkers and greatest clinicians not only of Islam but of the Middle Ages. But the greatest of his medical works is *al-Hawi* (the Comprehensive Book) which was written in twenty volumes. For each disease he first cites all the Greek, Syrian, Arabic, Persian and Indian authors and at the end he gives his own opinion and experiences. This work was translated into Latin under the auspices of Charles I of Anjou by the Sicilian Jewish physician Faraj ibn Salim in 1279 A.D. under the title of Contineus. It was printed several times from 1484 onwards. Its influence on European medicine was very considerable.

Al-Razi, the greatest physician of the Islamic world

Al-Razi was the chief physician at Baghdad hospital. He is also considered the inventor of the Seton in surgery. Besides medicine, al-Razi left writings on theology, mathematics, natural science and astronomy. The last but one deals with matter, space, time, motion, nutrition, growth, putrefaction, meteorology, optics and alchemy. One of the principal works on alchemy was the *Kitab al-Asrar* (the Book of Secrets) which was translated into Latin by the distinguished translator, Gerard of Cremona. Al-Razi had a prominent contemporary known to the West as Isaac Judaeus who became the Fatimid Caliph of Qairowan in Tunisia.

Al-Razi was also chemist and mathematician

'Ali ibn Abbas (Haly Abbas) was a Persian Muslim of Zoroastrian descent. He wrote an encyclopaedia named 'The Whole Medical Art', known to the Latins as Liber Regius (*Al-Kitab al-Malik*). The book deals with both the theory and practice of medicine. It begins with a criticism of previous Greek and Arabic medical treatises. This book was dedicated to the reigning Buwayhid ruler, Azad-ud-Dowla. It was twice translated into Latin but at last superseded by the *Qanun* of Ibn Sina.

Ali ibn al-Abbas

Abu Ali Husayn ibn Sina, more commonly known to the West as Avicenna, was the greatest intellectual giant of his age whose immortal works on Medicine and Philosophy have always remained a never-failing source of guidance and inspiration not to the students of those subjects only, but to the wider reading public as well. He achieved his greatest fame in the West as a renowned physician. While still in his teens, the young medical student earned such a higher reputation that he was summoned to treat the Sammanid Sultan of Bukhara, Nuh Ibn Mansur. The latter being pleased with his treatment allowed him to read in his library. The young scholar rapidly absorbed the immense contents of the royal library and embarked upon a career of writing at the age of twenty-one. He wrote a good number of books on medicine, philology, philosophy, theology, geometry, astronomy and arts. Nearly all his works are written in Arabic except a few verses. He has composed one or two treatises in Persian.

Ibn Sina's reputation as a physician

His famous work on medicine known as *Canon of Medicine* was the most influential medical compenduim to reach Europe from the Arab world. The Canon was a mammoth undertaking, a careful classification and systematization of all the medical knowledge known to the Arabs in the eleventh century. This medical encyclopaedia deals with general medicine, diseases affecting all parts of the body, special pathology and pharmacopoeia. As regards the importance of Ibn Sina's Canon, Prof. Hitti says, "The Arabic text of the Canon was published in Rome in 1593 and was, therefore, one of the earliest books to see print. Translated into Latin by the Gerard of Cremona in the 12th century, this Canon, with its encyclopaedic contents, its systematic arrangement and philosophic plan, soon worked its way into a position of pre-eminence in the medical literature of the age, displacing the works of Galen, al-Razi and al-Majusi and becoming the text-book for the medical education in the schools of Europe. In the last thirty years of the 15th century it passed through fifteen Latin editions and one Hebrew. In recent years a partial translation into English was made. The book distinguishes mediastinitis from pleurisy and recognises the contagious nature of phthisis and the spreading of diseases by water and soil. It gives a scientific diagnosis of ankylostomiasis and attributes it to an intestinal worm. Its meteria medica considers some seven hundred and sixty drugs. From the 12th to the 17th centuries this work served as the chief guide to medical science in the West and it is still in occasional use in the Muslim East. In the words of Dr. Osler "it has remained a medical Bible for a longer period than any other work."

Ibn Sina's Canon of Medicine was a medical Bible

High tribute has been paid to Ibn Sina by the Italian poet, Dante who placed him in the illustrious company of Hippocrates, Galen and Sacliger. As a psychologist, Ibn Sina foreshadowed twentieth century theory on brain localization. He taught that the external senses—sight, hearing, tongue, taste and smell—were centred in the brain. The Arabs emphasised upon the brain and not the heart, as the

Advancement of medical science

seat of reason and sense, represented an immense step forward in medical science. With Ibn Sina, Islamic medicine reached its zenith in the East.

Astromony

The next contribution of the Arabs was in astronomy and this astronomical study was begun under the influence of an Indian work, called *Siddhanta*. This work was translated by Muhammad ibn Ibrahim al-Fazari at the order of Mamun. During the first half of the 9th century, the first regular observations were made at Jundi Shapur (S. W. Persia). Mamun erected at Baghdad an astronomical observatory under the direction of a converted Jew. Sind ibn 'Ali, al-Abbas Ferghani, three sons of Musa ibn Shakir, al-Battani, Abu Hasan and many other eminent astronomers flourished during this period. Musa ibn Shakir's sons made special study of astronomy. They "ascertained the size of the earth, the obliquity of the ecliptic, the variations in the lunar latitudes, the precession of the equinoxes, etc". Among the astronomer-mathematicians was the famous al-Khawarizmi whose 'Kitab Surat al-Ard' was written in explanation of maps in the first of the ninth century. Ibrahim al-Fazari constructed an astrolabe.

Observatory erected by Mamun

Astrolabe

Mathematics

The Muslims made original contributions in the realm of mathematics. The science of Algebra, invention of decimal arithmetic, discovery of plane and spherical geometry, the Arabic numerals and the use of zero are some of their inventions and discoveries.

There were good number of mathematicians among the Muslims who shone like radiant stars in the horizon of intellectual firmament of Islam during the Middle Ages. Of the mathematicians, Muhammad ibn Musa Khwarizmi occupies an outstanding place in the history of great thinkers, who had enriched the diverse branches of knowledge during the era of early Islam. Being one of the greatest scientists of all time and the greatest of his age, Khwarizmi has made lasting contribution to the domain of mathematics, astronomy and geography. As a mathematician, he has left ineffaceable marks on the pages of mathematical history of the world.

He was undoubtedly one of the greatest and most original mathematicians the world has ever produced. About his celebrated works on algebra entitled *Hisab al-Jabr al-Huqabalah*, Prof. Hitti says, "Translated in the 12th century in Latin by Gerard of Cremona, the work of al-Khwarizmi was used until the 16th century as the principal mathematical text-book of European Universities and served to introduce into Europe the science of algebra and with it the name. Al-Khwarizmi's works were also responsible for the introduction into the west of the Arabic numerals called algorism after him." Al-Khawarizm's mathematical works were the principal source of knowledge on the subject to the world for a considerable time. George Sarton pays him a high tribute when he considers him as "one of the greatest scientists of his race and the greatest of his time." He systematised the Greek and Hindu mathematical knowledge. The oldest arithmetic composed by him in Arabic was known as *Kitab al-Jama al-Tafriq* which has been lost in Arabic. Al-Khwarizmi was the first exponent of the use of numerals, including zero, in preference to letters. It was through him that Europe learnt the use of zero or cipher. His work on the Indian method of calculations was translated into Latin by Adelard of Bath in the 12th century. Al-Khwarizmi has the distinction of being one of the founders of algebra and developed this branch of science to an exceptionally high degree. This great book, *Hishab al-Jabr al-Muqabalah* contains calculation of integration and equations presented through over 800 examples. He also introduced negative signs which were unknown to the Arabs. The translation of Khwarizmi's algebra by Rebert Chester marks an epoch for the introduction and advancement of this branch of science into Europe. "The importance of Rebert's Latin translation of Khwarizmi's algebra," says a modern Orientalist, "can hardly be exaggerated, because it marked the beginning of European algebra."

Al-Khwarizmi was a great mathematician

Mahani

Tusi

Taiyab (850 A.D.) was the first writer on trigonometry. Yakub ibn Ishaq al-Kindi (874 A.D.)

Tayyab

was the distinguished scholar of mathematics, astrony and natural philosophy. He is said to have written more than two hundred books on astronomy, optics, euclid and meteorology. Muhammad bin Isa al-Mahani (884 A.D.) is credited with the invention of modern algebra. He wrote on trigonometry, astronomy, solid geometry and cubic equations. He demonstrated methods of using algebra to solve a whole field of intermediate science problems. He made observations on the solar and lunar eclipses and planetary conjunctions.

Mahani

Abu Raihan Muhammad al-Beruni (973—1049 A.D.) was one of the greatest scientists of all times. He was the most original and profound thinker that Islam has ever produced in the domain of the physical and mathematical sciences. He was not only a scientist but also a historian, philosopher, naturalist, geologist, mineralogist, astronomer and mathematician. He had a keen geographical sense and his conclusions in that connection deserve high merit. He has written on various subjects after close investigation. Of his books, (1) Chronology of Ancient Nations, (2) History of India (*Kitab al-Hind*), (3) An Astronomical Encyclopaedia entitled '*Masudi Canon*' and (4) A Summary of Mathematics, Astronomy and Astrology. Born in one of the suburbs of Khwarizm (Khiva), he was captured by Sultan Mahmud of Ghazni on the fall of Khiva. His Kitab al-Hind may be regarded as one of the most significant productions in the field of regional geography. He wrote monumental work, *Qanun al-Masudi* under the patronage of Sultan Masud. On the mathematical and astronomical side of geography, al-Beruni discusses the antipodes and the roundity of the earth, the determination of its movement and gives the latitudes and longitudes of numerous places.

Al-Beruni

Among the later mathematicians who were influenced by al-Khwarizmi was Umar ibn Ibrahim al-Khayyam (1123 A.D.), the greatest mathematician in the 11th century. He was not only a distinguished mathematician and astronomer but also a famous poet. He had written several treatise on arithmetic, algebra and astronomy. His solution of

Umar al-Khayyam

the euluc and liquadratic equations with the help of conic sections is the most advanced work of Arabic mathematics. Abul Walid Ibn Rushd (1198 A.D.), the greatest Arab philosopher of Spain, wrote on externity of universe, planets, and eclipses. He is said to have worked on spherical triginometry and on the theory of aeronautics also. Muhammad Nasiruddin Tusi (1247 A.D.), an all round scholar with a fine synthetic brain, was another famous astronomer and mathematician. He worked on arithmetic, geometry, plane and spherical trigonometry and on astronomy. He gave proof of Pythagorous theorem, made observation at Maraghah in which he set up huge rings for ecliptical, solstical, equatorial armillaries purposes. He edited most of the mathematical works of antiquity to the number of sixteen which practically constituted the whole scientific knowledge of the period.

Nasiruddin Tusi

After meteria medica, astronomy and mathematics, the Muslims made their greatest scientific contribution in chemistry. Chemistry grew out of alchemy which the Islamic scientists did much to improve and, advance. Their greatest contribution to the world's store of knowledge was the accumulation of scientific facts and the advancement of scientific theories and methodology. "Modern chemistry", says Mr. Humboli, "was admittedly the invention of the Muslims, whose achievements in this sphere were of unique interest." They conclusively proved the worthlessness of ancient chemistry. They found out the chemical affinites of mercury, lead, copper, silver and gold and knew the chemical process of oxidation and calculation. The Muslims were the first to teach the world distillation, filtration and crystallisation. They knew how to change a liquid into vapour. It was in Muslim Spain that chemistry was first established and had the Muslims not been defeated at Poitiers, it would have reached its zenith there.

Chemistry

Modern chemistry is the invention of the Muslims

Jabir ibn-Hayyan, known as Geber in the western world, is the father of modern chemistry. His name is the greatest in the field of medieval chemical science.* He clearly recognised and stated the importance of experimentation than any other early

* Hitti, *History of the Arabs.*

alchemist and made a noteworthy advance in both theory and practice of chemistry. He wrote some five hundred treatises on chemistry. His works after the 14th century were the most influential chemical treatises in both Europe and Asia. He discussed scientifically the two principal operations of chemistry, calculation and reduction. Jabir improved on the methods for evaporation, sublimation, melting and crystallisation. He discovered for the first time nitric acid, sulphuric acid, aqua regia, silver nitrate and several other compounds and knew how to proluce *aqua regia* in which gold and silver could be dissolved. He was the prophet and forerunner of positive and dynamic science. From his studies, he was able to predict the vast part which gases would be found to play in the make-up and composition of elements and more complex substances. He brought system and order to chemical science and made it almost a sacred art. He was followed by others whose originality and industry, profoundness of knowledge and keeness of observation evoke the astonishment of readers.

Jabir ibn-Hayyan is the father of chemistry

Other important chemists of that era were al-Razi (Rhazes) who re-discovered sulphuric acid and aqua-vitae and Ibn Sina (Avicenna), a renowned doctor, who helped to systematise medical chemistry. Later on, al-Razi became celebrated all over Europe and was considered the foremost authority and master of chemical science by all men of learning.

Al-Razi & Ibn Sina

In spite of overwhelming evidence to the contrary, European historians have deliberately exaggerated the so-called inferiority of Arabian science. Ignorance and superstition reigned supreme in Europe while the Arab peoples were attaining a literary and scientific renaissance. When the Arabs were making empoch-making discoveries in their world, the Europeans were placing a premium upon every conceivable kind of social and political evil. A case in point is the field of chemistry which was considered one of the most significant realms of science by the Arabs. They called it "the Science of Key". As the science of chemistry advanced, the other sciences progressed apace.

The Muslim savants not only kept themselves confined to the advancement of science but they made great contributions in other branches of knowledge.

Philosophy

The Muslims cultivated philosophy with as much zeal as the exact sciences. Al-Ghazali, al-Kindi, al-Farabi and Ibn Sina are the most famous philosophers in Islam. Al-Farabi was called by the Arabs a second Aristotle. He wrote various psychological, political and metaphysical works. Ibn Sina was a philosopher, physician, philologist and poet. He systematized the philosophies of his predecessors, both Muslims and Greeks. "He was the forerunner of compendium writers for the whole world."* With him ended the great age of Arab Philosophy.

Geography

The Arab Muslims invented the "mariners" compass" and voyaged to all parts of the world in search of knowledge or in pursuit of commerce. They established colonies in different parts of the globe. They discovered the Azores and "it is surmised that they even penetrated as far as America". Voyage and pilgrimage gave them inspiration to the study of geography. Ibn Khurdebeh, Jaihani, al-Maṣudi, al-Istakhri, Ibn Hawkal, Yakut, al-Bakri, al-Muqaddasi and Idrisi are the most famous of Arab geographers.

History

In the domain of history the Muslims also made great progress. Baladhuri, Hamadan, Masudi, Tabari and Ibn al-Athir were the outstanding historians during the Abbasid period. Baladhuri's 'Futuh al-Buldan' is written in an admirable style and it marks a distinct advancement of the historical spirit. Al-Masudi is famous both as a historian and a geographer and was certainly one of the most versatile of the fourteenth century writers. He travelled throughout the Muslim countries. His book' 'Muruj al-Dhahab wa Madan al-Jawahar' is a record of his travelling experiences and observations.

Literature

The eminent scholars who shed lustre on Arabic and Persian literatures are Ispahani, Ibn Khallikan Abu Nuwas, al-Buhtari, Mutannabi, Dakiki, Firdausi, Unsuri, Jalaluddin and Abul Faraj Muhammad bin Ishaq. It was at this period that the Muslims "after the Romans cultivated the science of jurisprudence

and evolved therefrom an independent system". Their system, fiqh (knowledge), was first based on the Quran and the Hadith. But when it could not solve the complicated problems, private interpretation became essential. The permission of private interpretation culminated in the establishment of four orthodox schools headed by Abu Hanifa, Malek Shafei and Hambal. Thus "the host of literateurs and savants who flourished during the period directed their minds to every branch of human study" and revolutionised thinking, feeling and action of man by the might of their pen.

Jurisprudence

PART V

THE UMMAYADS IN SPAIN

CHAPTER XXVII

THE UMAYYAD AMIRATE IN SPAIN

Abdur Rahman (139—172 A.H./756—788 A.D.)

Abdur Rahman escaped

As-Saffah, the first Khalifah of the Abbasid dynasty massacred almost all the members of the house of Umayyah after his accession to the throne. One of the very few who eluded the vengeance of Saffah was Abdur Rahman ibn Mu'awiyah, a grandson of Hisham.

Abdur Rahman at Ceuta

Having escaped from the cruel hands of Saffah, he was wandering from place to place, from country to country, helpless and homeless. After a sojourn of five years at Palestine, Egypt and North Africa, Abdur Rahman finally reached Ceuta where he was given shelter by the Berbers, the maternal uncles of the fugitive. He then sent Badr who had joined him in Palestine to his clansmen across the Straits to enlist their sympathy and support in his struggle for power. The condition of Spain was favourable for him, for the Muslims were divided into two hostile camps—Mudar and Himyar. So, his message was received with enthusiasm and he was invited by the Himyarites who did not like the titular governor, Yusuf. Abdur Rahman, taking this opportunity, landed on the shores of Spain in the year 755 A.D. The Himyarites flocked to his standard and he was soon able to meet the Governor in the open field. The battle which gave him the throne was fought at Masarah. Yusuf was defeated and ultimately lost his life. The banner of the Umayyads was thus raised in Spain.

Landed in Spain, 138 A.H.

Battle of Masarah and defeat of Yusuf

Rising of the Arab chiefs

But Abdur Rahman was not allowed to enjoy the fruits of his labour and valour peacefully. The Arab nobles could not tolerate the supremacy of one man. Their cause was further strengthened by the Berbers who were once the staunch supporters of the new ruler (Amir). They began to rise in revolt against the authority of Abdur Rahman and their

rising was often encouraged and helped by the Frankish king Pepin and his son Charlemagne. But fortunately for Abdur Rahman as there was no unity among the Arab nobles, he was able to get rid of all the enemies within a few years. The Arab rebels were totally crushed and the authority of the new Amir was restored in the land.

The rebels suppressed

Whilst Abdur Rahman was seriously engaged with the insurgent nobles, the Muslims of Spain were harassed by their Christian neighbours. The Christians burnt their cities, made them homeless and sold them into slavery. During this period of anarchy the Muslims lost many of their cities.

Loss of many cities to the Muslims

In the year 161 A.H./777 A.D. one of the rebels who rose in arms against Abdur Rahman, fled to Charlemagne to seek his help. Charlemagne who was also seeking opportunity to extend his authority, responded to his call and crossed the Pyrenees with a huge army. He reached the walls of Saragossa which was defended by Husayn bin al-Ansari but here he sustained a disastrous repulse and hastily retreated to his country. He was attacked on the way by the sons of Sulayman. He lost many of his paladins and his rear-guard was cut to pieces. He was then forced to conclude a treaty with Abdur Rahman.

Invasion of Spain by Charlemagne

Thus all the risings and conspiracy which disturbed his reign were completely crippled and crushed and the power of the driven and homeless Umayyads began to rise in the western horizon. But the reviver of the power did not live long to enjoy the work of his life. He died in 683 A.D. after a reign of thirty-three years.

Death of Abdur Rahman in 683 A.D.

Abdur Rahman had proved himself a great general and conqueror. His triumph earned him the praise even of his enemies. It was no small credit that a homeless wanderer had founded a great empire and united under his sceptre a realm which seemed already parcelled out amongst the petty chieftains. He was an able administrator. Himself a poet, Abdur Rahman was a patron of learning

Character

GENEALOGICAL TABLE OF THE UMAYYAD AMIRS OF SPAIN

Hisham

|

Mu'awiyah

|

(1) Abdur Rahman (756—88)

|

(2) Hisham (788—96)

|

(3) Hakam I (796—822)

|

(4) Abdur Rahman II (822—52)

|

(5) Muhammad I (852—86)

|

(6) Munzir (886—88) — (7) Abdullah (888—912)

(7) Abdullah (888—912)

|

Muhammad

|

(8) Abdur Rahman III (812—29; Khalifah 929—61)

and arts. He adorned Cordova with many magnificient buildings. Though able and energetic, he was cruel and vindictive. Under his despotic rule, no honourable man would enter his service. Abdur Rahman did not assume the title of *Amirul Mumenin* but was pleased with the simple title, *Amir*.

Hisham I (172—180 A.H./788—796 A.D.)

Abdur Rahman was succeeded by his son Hisham. Hisham was a mild and liberal administrator. Taking the opportunity of his leniency his own brothers rose against him just after his accession. After subduing them he proceeded towards Ebro to put down another rebellion raised by the son of Sulayman. The rebel was defeated and killed and the authority of the Umayyads was restored in Saragossa and Barcelona.

His brothers rose in revolt

War with the Franks

After bringing peace to the empire Hisham turned his attention to the North. The neighbouring Christians occasionally attacked the Muslim territory, killed its people and devastated the city. Hisham wanted to teach them a good lesson and with this object he sent two armies against the Franks. Both the armies were successful in their enterprise. Narbonne was re-captured and the Galician tribesmen under their leader Bermudale were forced to sue for peace.

Hisham had the highest respect for Imam Malik, the founder of one of the four principal Sunni Schools of Law. He introduced the Maliki doctrines in Spain and henceforth "it became the State religion of Andalusia. The 'Fakihs' exercised great influence in the State".

Maliki doctrines introduced in Spain

Character

Hisham died in the year 180 A.H./796 A.D. after a reign of eight years. He was a just and generous ruler, "truly religious and a model of virtue". His acts of piety were numberless and in him the indigent and the oppressed found their protector. He used to walk at night through the streets of Cordova

in the guise of a simple man to know the complaints of the poor. He also visited the sick and would often go forth on stormy nights to carry food to some pious invalid and to watch beside his bed. He distributed money among those good souls whom rain and cold could not deter from attending the mosques at night time. Though he was just, mild and amiable, he showed sufficient firmness when his throne was threatened by the conspirators and rebels. He rebuilt the bridge of Cordova and completed the Cathedral mosque begun by his father. Indeed he was a benevolent ruler.

Just and generous ruler

Hakam (180—207 A.H./796—822 A.D.)

After the death of Hisham, his son Hakam succeeded him. Hakam had to face a good many difficulties on his accession. He found himself surrounded by enemies from all sides. His own uncles rose against him. One of them named Abdullah went to Charlemagne at Aix-la-Chapella and secured the help of the Frankish king. With the help of the Franks he captured Toledo and Sulayman, brother of Abdullah got possession of Valencia. At the same time, Louis and Charles entered into the Muslim territory and Alfanso the Galician chief, invaded Aragon.

Accession of Hakam

Surrounded by enemies

But Hakam was not a man to be cowed down. He faced the situation with courage and determination. He defeated the Galicians, drove the Franks from his country, and then he turned towards Toledo. Sulayman was discomfited and killed in a battle. Abdullah was forced to surrender. Whilst Hakam was thus engaged in subduing the rebels, the Franks captured Barcelona. The capture of this important town was a great loss to the Muslims.

Sulayman killed

Capture of Barcelona by the Franks

In the year 190 A.H./805 A.D. rebellions broke out in Cordova but were suppressed with severity. Tortosa was captured in 192 A.H./807 A.D. by the son of Charlemagne. Abdur Rahman, son of Hakam, soon delivered it from the hands of the captor.

Revolt in Cordova

Toledo was once the capital of Spain. So, the past history of this pompous capital rankled in the hearts of the Toledians and led them to rise against

Rising in Toledo

Peace restored

the Arabs. Several times the people of Toledo rose in revolt and were suppressed on every occasion. At last Amrus was appointed Governor of Toledo. He had a great influence over the people of the locality and with their help he restored peace and tranquillity in the city. After ten years when the Toledians again revolted, Amrus was asked to bring them to book and he invited the principal citizens into his castle and put them to the sword. After this massacre the Toledians "maintained a submissive attitude for the next seven years".

Unrest in Cordova

In the year 199 A.H./814 A.D. the Cordovans suddenly burst into rebellion and besieged the king in his palace. Hakam met the insurgents with energy and presence of mind. The rioters were dispersed and the leaders were exeuted. A peace treaty was concluded with the successor of Charlemagne after two years of this incident.

Character

Wise and courageous ruler

Hakam died in 207 A.H./822 A.D. after a reign of twenty-six years. His reign was one of continual struggle and troubles. Ibn al-Athir describes him "as wise, courageous and accomplished and the first among Andalusian sovereigns who surrounded himself with pomp and pageantry". He was a patron of poets, musicians and scholars but he was not on good terms with the 'Fakihs'. He did not allow them to interfere in the State affairs and thus being excluded from the State affairs they became alienated and tried to overthrow the authority of Hakam. They rose against him and created disturbance. But Hakam with a firm determination and calm attitude met all these dangers and saved the palace and the dynasty.

Abdur Rahman II (207--288 A.H./822—852 A.D.)

The raids of the Christian tribesmen

The death of Hakam left a comparatively tranquil inheritance to his son Abdur Rahman whose reign "was one of peace and splendour". Just after his accession Abdur Rahman had to fight with the neighbouring Christians who were frequently making raids over the frontiers. The chief of Leon took the lead of these incursions. Abdur Rahman sent a strong force against these Christian tribesmen. They

were defeated and their fortresses were razed to the ground. It was at this period that the Normans raided the coasts of Spain but retreated on the approach of the Muslim fleet and army. The inroad of the Normans

Towards the end of his reign the fanatical Christians of Cordova rose in revolt against Abdur Rahman under whose rule the Christians were allowed to enjoy every sort of right and privilege. The liberal Christians adopted some of the manners and customs of the Arabs but the fanatics did not want this, and so they despised and criticised the liberal Christians. They entertained and spread false ideas and fables about the Prophet and his doctrines. They publicly cursed the Prophet and his religion. Abdur Rahman realized the gravity of the situation and wanted to bring it under his control by peaceful means. With this end in view he called a synod of the ecclesiastics and placed the matter in the hands of an eminent Christian Gomez, but all his efforts ended in failure. He then took drastic action against these offenders but the sudden call of the Great Father forced him to leave the work unfinished. The agitation of the Christians in Cordova Denounced by the fanatics A synod of the ecclesiastics His death

Abdur Rahman died after a reign of thirty years. In his reign the people were happy and prosperous and the financial condition was satisfactory. He was a lover of arts and letters. He converted Cordova into a second Baghdad. He built palaces, laid out gardens and beautified his capital with mosques, mansions and bridges. Many learned men adorned his court. The famous musician Ziryab who came from Baghdad was one of them. Character Lover of arts and letters

Muhammad (238—273 A.H./853—886 A.D.)

Muhammad succeeded his father Abdur Rahman II in the year 852 A.D. After his accession the Toledians helped by the chief of Leon, rose in revolt. Muhammad led the army in person and met the rebels near Guadacelete where the latter were discomfited. After this they submitted to Muhammad. The agitators of Cordova now began to feel the weight of this ruler. Muhammad took steps to stamp out the rebellion in the capital city and within a short The Toledians rose in revolt Rebellion in Cordova stamped out

time restored order in the city by suppressing the power of the rebels.

The Normans

The Franks took advantage of this internal disorder and made incursions into the Northern provinces. The Normans again in 245 A.H./859 A.D. appeared on the coasts of Spain but they were driven off with the loss of several ships.

Rebellion of Musa

Ibn Marwan

'Umar bin Hafsun

Towards the close of his reign, serious rebellions broke out in different parts of the empire. A Spanish Muslim, named Musa, declared himself independent in Aragon. In the West, Ibn Marwan, assisted by the Chief of Leon, revolted. But a more serious and formidable rebel arose in the mountain range between Ronda and Malaga. Here 'Umar bin Hafsun organized a band of brigands and founded an independent State. He was encouraged by the frontier Christian princes as well as by the king of the Franks. Muhammad being too old to take the field in person, appointed his son Munzir to lead the expedition against these rebels. Munzir marched upon the North and captured Saragossa. He then led his expedition against Ibn Marwan. The latter was defeated and his fortress was razed to the ground. When Saragossa again fell into the hands of the Aragonee rebels led by Muhammad who entered into alliance with 'Umar bin Hafsun, Munzir was forced to take the field. The rebels, being defeated, fled to the mountains but taking advantage of the retirement of the royal army, 'Umar bin Hafsun reappeared, Munzir again proceeded against him and besieged the country but before the surrender of the rebels the news of his father's death reached him and raising the siege he hastened to the capital to secure his succession to the throne.

Death of Muhammad

Character

Patron of erudition

Muhammad was a wise and just ruler. He reigned for thirty-four years with good reputation. He improved the condition of the common people and organized the Government on a regular basis. He was a patron of education and "a lover of science". He was succeeded by his son Munzir who showed his energy and vigour in suppressing the rebels during the last portion of his reign.

Munzir (273—275 A.H./886—888 A.D.)

Munzir was an energetic and brave ruler. During his short reign the people were prosperous and happy. Had he lived long, he could have restored complete peace and order in the country. He marched against 'Umar bin Hafsun after his accession to the throne and laid siege to his country. The rebel submitted to him but again rose in revolt. Soon after Munzir led the army personally but was killed.

Energetic and brave ruler

'Umar bin Hafsun rose in revolt

Abdullah (275—300 A.H./888—912 A.D.)

Munzir was succeeded by his brother Abdullah in whose time, says Ibn al-Athir "Andalusia became filled with disturbance and rebels arose on every side and thus it remained throughout his reign". He ascended the throne at the most critical juncture of Spanish history. Revolts and insurrections reigned throughout the empire. He was not only opposed by the Spanish mountaineers, but also by the Arab aristocracy. Serious fracas broke out between the Arabs and the people of Seville and Elvira and these rioters were defying the royal authority. 'Umar bin Hafsun took advantage of the external disturbance to extend his authority in every direction and even ventured to march upon the capital. Abdullah's General Obaydullah was sent against the rebel to teach him a lesson. Obaydullah inflicted a crushing defeat on 'Umar which secured the safety of the throne. After this victory all the rebels submitted to him and the royal authority was again established in the distracted land. At this stage of regaining peace and order, the old king passed away after a troublesome reign of twenty-four years.

Accession of Abdullah

Surrounded by many difficulties

Obaydullah defeated 'Umar

CHAPTER XXVIII

THE UMAYYAD KHILAFAT IN CORDOVA

Abdur Rahman III (300—350 A.H./912—961 A.D.)

Abdullah was succeeded by his grandson Abdur Rahman, a young man of 21 years of age. Abdur Rahman came to the throne when struggles and troubles had exhausted the empire. So, his accession was hailed with satisfaction on all sides and his relatives took him as the saviour of the distracted empire. The young prince very soon succeeded in winning the favour of the people and the Court. His handsome presence and princely bearing made him highly popular, and it was with a feeling of new hope that the Cordovans watched the proceedings of the new Sultan.

Accepted him as a saviour of the empire

His policy

Abdur Rahman immediately after his accession made no secret of his intention. He abandoned once for all the policy of his grand-father, which had undermined the strength of the empire. He announced that he would permit no disobedience throughout the empire. He summoned the disaffected nobles and chieftains to submit to his authority failing which they would be seriously dealt with. Most of the principal cities submitted to him.

Submission of the rebels

Capture of Bobastro

In the year 301 A.H./913 A.D. Abdur Rahman appeared before the army and his troops were inspired to see their gallant young sovereign at their head and they followed him with enthusiasm. The rebels, tired of their chaotic condition, opened their gates after a mere show of resistance. One after another the great cities of Spain admitted the Sultan within their walls. The country to the south of Cordova was the first to surrender, then Seville opened her gates, the Berbers were reduced to obedience and even the Christmas of Spain, who were the arch enemy of the king, submitted to him. Dur-

ing this time Bobsastro was captured and Badajoz was reduced. The Toledians, inspired by the chief of Leon, rose in revolt, but after a siege of two years they were compelled to capitulate unconditionally. Henceforth the Sultan was the sole authority in the State.

Capitulation of Toledo

Raids of the Christians

Abdur Rahman now waged war against the Christians of the North who menaced the empire. They occasionally raided the Muslim territory, devastated the country and put the Muslims to the sword. They were also destroying the Arab civilization. But with the approach of the Sultan they retreated to their mountainous homes.

Retreat of the Christians

The Sultan had hardly been seated two years on the throne when Ordona II of Leon carried a devastating foray to the walls of Merida. Abdur Rahman was at this time engaged with the Fatimids in Africa. He sent an army first under his vizier Ahmad ibn Abu Abda and then under Hajib Badr. The latter defeated Ordona II but thinking that the Leonese were not sufficiently humiliated, Abdur Rahman in 308 A.H./920 A.D. took the field in person and completely defeated Ordona II. But after a few days Ordona in co-operation with Sancho, the chief of Navarre advanced towards the Muslim territory. The Sultan saw the danger and without wasting time attacked the country of Sancho and captured its capital and razed the city to the ground. About this time Ordona II of Leon died and the civil war which broke out between his sons, gave the Sultan time to attend to other matters.

Defeated of Ordona

Defeat of Sancho

The rulers of Andalusia had contented themselves with the titles of Amir and Sultan. But on his return from the successful campaign, Abdur Rahman III assumed the title of Khalifah with the style of *al-Nasir-li-Din Allah* (the defender of the faith of God).

Assumed the title of Khalifah

The civil war had now given place to the authority of Ordona's worthy son Ramire II. Ramire had a special hatred against the Muslims and so when he

got the power in his hand he began to raid into the Muslim territory. Abdur Rahman marched against him and tried to bring him into the open field. Ramire, being unable to cope with the Khalifah joined with the Governor of Saragossa who had recently risen in arms against Abdur Rahman and devastated the Muslim territory. The Khalifah met this danger with his usual energy. He first laid siege to Saragossa and forced the rebel governor to surrender. After the submission of the governor, he turned towards Ramire. Ramire was badly defeated in several battles. At last he took shelter in the hills. Thus the whole of Spain was now at the feet of Abdur Rahman.

The governor of Saragossa and Ramire II defeated

In the year 329 A.H./940 A.D. Abdur Rahman, Governor of Badajoz, inflicted a crushing defeat on Ramire. On his death his son Ordona III sued for peace and a treaty was concluded between Abdur Rahman and Ordona III by which the latter acknowledged the suzerainty of the former.

During this time the Fatimid Khalifah of North Africa was extending his power towards the West, and in co-operation with the rebel, 'Umar bin Hafsun was trying to overthrow the Umayyad rule in Spain. To check the progress of the Fatimid Khalifah he was helping the minor principalities of Western Africa. At first he was successful. But being heavily engaged with the Christian tribesmen in the North he was driven out of Africa.

Abdur Rahman was driven out of Africa

The Khalifah had a dislike for the Arab nobles in Spain. So he was introducing the foreigners in his army. This favouritism of Abdur Rahman for the foreigners alienated the Arab nobles who met at the battle of al-Khandaq or the Ditch in which the Muslim army suffered a disastrous defeat resulting in the siege of Zamora.

Sancho of Leon, being expelled from his dominions by his subjects, took refuge with his grandmother, Tota. The latter, being unable to help her grandson, sought the help of Abdur Rahman. Her prayer was granted and Sancho's authority was re-established after the defeat of the usurper in 348

Sancho's authority re-established by Abdur Rahman

A.H./959 A.D. The Khalifah died in 350 A.H./961 A.D. after a glorious reign of nearly fifty years.

An estimate to Abdur Rahman III

Abdur Rahman III was unquestionably the greatest of the Umayyad rulers of Spain. He came to the throne when Spain was passing through chaos and confusion. He found the country a prey to anarchy and civil war, rent by factions and parcelled out amongst a hundred petty chiefs of diverse races. Out of chaos and a vision of imminent danger he restored peace and order in the country. Within a few months of his accession he obtained the submission of the provinces of Elvira, Jain and Seville and the Christians of Spain. After a siege of two years, Toledo surrendered to him unconditionally. Thus the sole authority of the Sultan was established over all classes of his people.

Restoration of peace and order

Being freed from the internal troubles, Abdur Rahman turned his attention towards the external enemies. He frustrated the hope of the Fatimids of Africa who wanted to establish their authority in Spain. He also curbed the growing power of the Christians in the North and convinced them of his superiority so much so that they came to him to settle their differences and restore them to their rights. He had saved Andalusia from herself, as well as from foreign domination. He had raised her to a nobler and mightier position than she had ever attained.*

Saviour of Spain

Abdur Rahman not only saved Spain from the internal and external enemies but also made her great and prosperous. He installed a good administration and increased the national revenue. He spend a great part of the revenue for public works. He constructed roads with light and water supply. Abdur Rahman patronised education, fostered agriculture, and encouraged industry and commerce.

Prosperity of Spain under Abdur Rahman III

Under Abdur Rahman, civilization made a gigantic stride in all aspects. Architecture greatly flourished during his rule. According to the report of the historians Corodova had 300 mosques, 100 splendid

*Dozy, *Spanish Islam.*

palaces, 13000 houses and 300 public baths. Abdur Rahman was the mildest and most enlightened sovereign that sat on the throne of Spain. His meakness, his generosity and his love of justice were acknowledged by friends and foes alike. His reputation as a ruler rose so high abroad that the kings of Constantinople, Germany, France and Italy sent embassies to his court. He built a splendid navy which enabled him to dispute the mastery of the Mediterranean with the Fatimids. He may rightly be compared with the greatest rulers of the world like Akbar the Great of India, Umar I of Arabia and Harun ar-Rashid of Baghdad. Thus he was not only the ablest of the Umayyad rulers of Spain but also one of the greatest rulers of the world.

Architecture flouriched

Ambassadors from foreign countries to his court

Hakam II (350—366 A.H./961—976 A.D.)

Hakam II ascended the throne of his father Abdur Rahman in 350 A.H./961 A.D. On his accession the chief of Navarre, who acknowledged the authority of the Khalifah of Cordova during the later part of Abdur Rahman's reign threw off the Saracenic suzerainty under the impression that the new Khalifah's peaceful studious temperament would not do any harm to them. But the Khalifah was not only a scholar, he was a great soldier also. He took the field in person and inflicted a disastrous defeat on the Court of Castile. Sancho, the chief of Leon, who broke the treaty on many occasions, at last submitted to him in the year 356 A.H./966 A.D. The Counts of Catalonia, Borrel and Miron followed the example of Sancho and a treaty was concluded with those chiefs and peace was restored in the frontier.

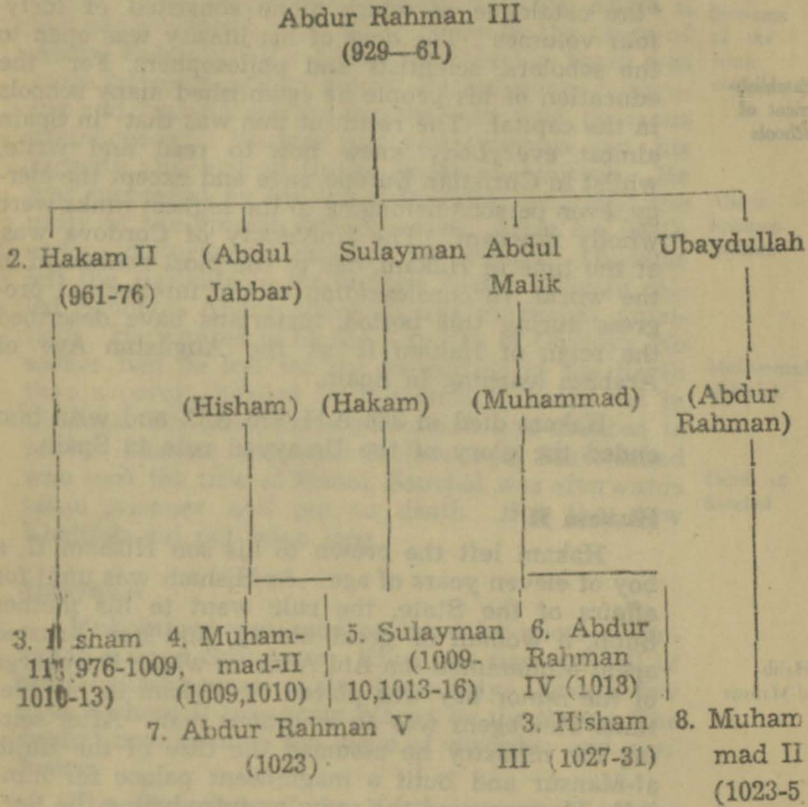
Submission of Sancho

Expedition into Africa

Two years later an expedition was sent to check the progress of the Fatimids of Africa in which the generalship was entrusted to Ghalib.

Ghalib achieved some success in restoring the Umayyad authority in Western Africa. The Berbers of Zenate, Maghrawa and Mikansa accepted Hakam as their ruler.

GENEALOGICAL TABLE OF THE UMAYYAD KHALIFAHS IN SPAIN



Literary taste

After the restoration of peace in the empire Hakam devoted himself to learning. Although all his predecessors had been men of culture, he surpassed them all in respect of intellectual activities. "He" says Ibn Khaldun, "loved literature and the sciences and showered his munificence on men of learning". As he was a great collector of books, he sent agents to all parts of the East to buy rare manuscrips and bring them back to Cordova. When a book was not to be bought at any price, he would have it copied.

Collection of books

He accumulated no fewer than four hundred thousand of books in the Imperial Library of Cordova, "the catalogue of which alone consisted of forty-four volumes". The door of his library was open to the scholars, scientists and philosophers. For the education of his people he established many schools in the capital. The result of this was that "in Spain almost everybody knew how to read and write, whilst in Christian Europe, save and except the clergy, even persons belonging to the highest ranks were wholly ignorant". The University of Cordova was, at the time of Hakam, one of the most renowned in the world. In consideration of the intellectual progress during this period, historians have described the reign of Hakam II as the Augustan Age of Arabian learning in Spain.

Establishment of schools

Hakam died in 366 A.H./976 A.D. and with him ended the glory of the Umayyad rule in Spain.

Hisham II

Hakam left the crown to his son Hisham II, a boy of eleven years of age. As Hisham was unfit for affairs of the State, the rule went to his mother Subh, a woman of great ability, and her trusted agent Muhammad ibn Abi Amir on whom the charge of the minor boy was placed by Hakam in his lifetime. This agent was an ambitious man. After seizing the ministry he assumed the title of the Hajib al-Mansur and built a magnificent palace for himself. He organised the army by introducing the Berbers in place of the Arabs. He undertook many campaigns against the Christians of the North and in these he was remarkably successful. He extended the Umayyad power over the North-Western Africa. He now became so powerful that he was all in all in the State and the Khalifah was merely a puppet in his hands. Letters and proclamations were issued in his name; he was prayed for from the pulpits and commemorated on the coinage.

Hajib al-Mansur

Campaigns against the Christians

Al-Mansur, the Bismarck of the tenth century, died in 393 A.H./1002 A.D. at Medinaceli. He was possibly the greatest statesman and general of Arab-

Spain. "He had given to Spain a power which it had not enjoyed", says Dozy, "even in the times of Abdur Rahman III". Under him Muslim Spain was more prosperous than before. He encouraged learning and "patronized the learned men with generous munificence". He was just and generous and his sagacity and love of justice became a proverb. He was succeeded by his son al-Muzaffar who kept the unity of the empire for six years. After his death serious disturbances arose in the empire. Muzaffar left the Hajibate to his brother Abdur Rahman called Sanchol. Abdur Rahman was extremely ambitious. He wanted to be the Khalifah of Cordova. No sooner had he left for the expedition in the North than a revolt, headed by Muhammad, broke out in Cordova. His palace was plundered and reduced to ashes. Hisham abdicated in favour of Muhammad who took the title of Mahdi. Sanchol was afterwards taken prisoner and put to death. But the new Khalifah did not reign long.

Bismarck of the tenth century

Abdur Rahman Sanchol

Muhammad al-Mahdi

Death of Sanchol

Sulayman

Muhammed was soon replaced by another Umayyad named Sulayman. Thus the rise and fall of the Khalifahs went on simultaneously. After a few days Hisham II was again placed on the throne. The capital now became the scene of disorder and confusion

The Christians of the North were now on the move. They saw their opportunity and they made most of it. Alfanso VI who ascended the throne of Castile in 458 A.H./1065 A.D. and had united under his sway the three kingdoms of Leon Castile and Navarre collected a large army and occupied Toledo.

Alfanso VI

Before finishing the account of the Umayyads of Spain something should be said about Cordova, the capital of the Umayyad Khalifahs in Spain.

Cordova

Cordova was a most flourishing city of Spain. "It", says an Arab writer, "is the Bride of Andalusia. To her belong all the beauty and the ornaments that delight the eye or dazzle the sight. Her long line

of Sultans forms her crown of glory, her necklace is strung with the pearls which her poets have gathered from the ocean of language; her dress is of the banners of learning, well knit together by her men of science, and the masters of every art and industry are the hem of her garments".

Bride of Andalusia

Cordova, under the rule of the great Khalifahs was indeed a capital to be proud of and "no city of Europe could compare with her in the beauty of her buildings, the luxury and refinement of her life and the learning and accomplishments of her inhabitants". The Arab governor had adorned the city with numerous beautiful structures but its systematic embellishment on a grand scale was begun by Abdur Rahman I. One of his acts was to build an equeduct for the supply of pure water to the capital from the hills of the vicinity. Cordova was full of magnificent buildings among which were counted more than 50,000 houses of the aristocracy and official classes, more than a hundred thousand dwellings for the common people, seventy libraries and numerous book-shops. The beautiful palace of az-Zahra was one of the wonders of the world. It was built by Abdur Rahman III as a suburb of Cordova after the name of his beloved wife az-Zahra, 'the Fairest'. This famous palace was made of pure marble brought from different parts of the world. It dazzled the eyes of the travellers who confessed that they had never seen such a palace in the course of their travels.

Palace of as-Zahra

"Beautiful as were the palaces and gardens of Cordova, her claims to admiration in case of learning was no less strong". Her professors and teachers made her the centre of European culture. Students flocked to Cordova from all parts of Europe to study under her famous doctors. Every branch of science was studied here with particular care, and medicine received greater attention by the discoveries of the doctors and surgeons of Andalusia. Astronomy, geography, chemistry, natural history—all were studied here with ardour. Literature also received great impetus at the hands of the Khalifahs at Cordova. It was not only a centre of culture but it also nourished chivalry.

Centre of culture

Chivalry

In the domain of arts, Andalusia was pre-eminent. The 'City of the Fairest' or the mosque of Cordova would not have been erected, if her workmen had not been highly skilled in their handicrafts. Silk weaving was among the most cherished arts of Andalusia. It is said that there were no less than one hundred and thirty thousand weavers in Cordova. To sum up these points we can say that in arts, science and civilization the Moorish city of Cordova was indeed "the brightest splendour of the world".

Silk weaving

CHAPTER XXIX

PETTY MUSLIM DYNASTIES OF SPAIN

The Almoravides (al-Murabitun)

While the Umayyad power in Spain was falling to pieces, a new power on the Western Africa was raising its head. The Muslim chiefs of Spain forgetting their differences at that critical moment appealed to Yusuf bin Tashfin, the king of the rising Almoravides of Western Africa, for help. Yusuf responded to their crying call and crossed to Spain in 479 A.H./1086 A.D. He was joined by the chief of Andalusia near Seville. The united army met Alfanso at a place called Zallaqah, where a sanguinary battle was fought in which Alfanso was defeated. This victory of Spain made Yusuf the king of Spain. But he did not enjoy his reign long. He soon died and was succeeded by his son Abul Hasan. Abul Hasan was a man of considerable ability. He defeated the Christians in several battles. During his reign another new power named Almohades was rising in Africa. The Almoravides were soon replaced by the Almohades.

Yusuf bin Tashfin

Battle of Zallaqah and defeat of Alfanso

The Almohades

The Almohades (al-Muwahhidun)

Muhammad ibn Tumart, a native of Sus in Western Africa, took Abdul Mu'min as his lieutenant. After the death of Abdul Mu'min, his brother Abu Yakub Yusuf was elected in his place. He was a generous prince. He was succeeded by his famous son Yakub under whom the Almohade power reached its zenith. Yakub died in 596 A.H./1199 A.D. Yakub was a just and generous ruler. He established many hospitals for the poor and did a lot of good to the subjects. Himself a great scholar, he protected the learned. After his death the Christian power began to rise. The Crusaders defeated by Salahuddin in Palestine, returned to Europe and began to join the army of Alfanso IX. The Christians

Muhammad ibn Tumart

Yakub

resumed their attacks on Andalusia and the Muslims under the Almohades opposed the Christians at al-Ukab but the Almohades were completely defeated by the vast combined army of the Christians. An-Nasir, the king of the Almohades, died soon after at Morocco. He was followed by several successors who proved unworthy of their posts and brought about the fall of the dynasty. With the fall of the Almohades, several independent kingdoms again began to rise out of Muslim Spain. Among the petty kings who rose in power after the fall of the Umayyad Khilafat in Spain, Muhammad ibn Yusuf ibn-Nasr, commonly known as ibn al-Ahmar proved himself most successful, for he founded a kingdom which was a centre of civilization for more than two centuries and a half.

Battle of al-Ukab

Fall of the Almohades

Rise of Ibn al-Ahmar

Kingdom of Granada

The kingdom of Granada was the last fortification of the Moors in Spain. After the conquest of Valencia, Cordova, Seville and Murcia by Ferdinand III of Castile and Jayme I of Aragon, the rule of the Moors was restricted to the province of Granada and the people of the conquered cities came to place their swords at the disposal of the one remaining Muslim king. But in spite of that Granada was forced to become tributary to the Castilian crown. The founder of the kingdom, Ibn al-Ahmar, was a vigorous ruler but "he could not withstand the power of the Christians who now held nearly the whole of Spain". He paid homage to Fernando and his son Alfanso. But at last he was able to free himself from their yoke and from that time forward Granada with its surrounding territory was generally let alone by the Christian king.

Ibn al-Ahmar, the founder of Granada

The Christians from time to time made attacks upon Granada but they were badly beaten on every occasion by the reigning rulers. For two centuries the Moors saved the honour and prestige of Granada but towards the third quarter of the fifteenth century, the falling knell was about to sound.

The Christians made attacks upon Granada

The union of Aragon with Castile by the marriage of Ferdinand and Isabella was the note of

doom. These combined forces could not leave the Moors undisturbed. Abul Hasan who was the then ruler of Granada, paved the way of their attack. He refused to pay the customary tribute asked for and when the ambassador of Ferdinand came to insist, he made a haughty reply—"Tell your sovereign that the kings of Granada who paid tribute are dead. Our mint now coins nothing but sword blades". To show him the meaning of his reply, he attacked and captured Zahra.

Abul Hasan refused to pay customary tribute

Capture of Zahra

The Christian became furious at this end to take revenge of it. Ferdinand made a sudden attack of Alhamra and captured it. The women and children who took shelter in the Cathedral mosque were mercilessly killed by the Castilians. "The fall of Alhamra foreshadowed the doom of Granada". But in spite of this danger, the Muslims could not forget their differences and stood together against the common enemy.

Ferdinand captured Alhamra

Abul Hasan attempted twice to retake the city but the sudden insurrection of his son Abu Abdullah at the capital, compelled him to come back to Granada. A treaty between father and son enabled the old king to relieve Loxa but when he learnt that his rebel son had made himself the master of the whole of Granada, he fell back on Malaga. The Christians despatched a huge force into the province of Malaga which at first met with success. But soon they were attacked by Muhammad XII nick named, al-Zaghal, brother of Abul Hasan, and his lieutenant Rizwan at Ashsharkia and routed terrible slaughter. Just after this, Boabdil (properly Abu Abdullah), the king of Granada attacked the Castilian town of Lucena but he was badly beaten and ultimately taken prisoner. At this moment Abul Hasan abdicated the throne in favour of al-Zaghal.

Abdication of Abul Hasan

The capture of Boabdil by the Christian sovereign was a fatal blow to the Moorish power. The Christians found in Boabdil the greatest weapon for the overthrow of the Moorish power in Andalusia. They received him with honour and induced him to become their vassal. "As soon as they had completely mastered their tool, they sent him back to

Granada with Castilian army to capture Granada. Al-Zaghal who was the last great Moorish king of Andalusia proposed to Boabdil to reign together and stand jointly against the common enemy. Had he been helped by Boabdil Granada might have remained in the hands of the Moors. But the ungrateful young man refused to accept al-Zaghal's proposals. While he himself was trying to foil the efforts of his brave uncle al-Zaghal, the Christians were capturing Alora, Kasr-Bonela, Ronda and other important cities. Loxa and Malaga also fell into their hands later on. Only a few cities like Baeza and Almora remained in the hands of al-Zaghal. Ferdinand now began to push his army towards Baeza. Al-Zaghal, driven to desperation, appealed to the Muslim ruler of Africa but no response came forth. He at last, after a gallant resistance, lost heart and submitted to Ferdinand. He was allowed to hold the district of Andarax with the title of king. But he was soon exiled to Africa. Only Granada remained for the Moors. On the deposition of al-Zaghal, Boabdil, the ruler of Granada, was asked to surrender the city. He, now fully realizing his folly, refused to comply with the request. Being assured by the people of Granada, led by Musa, he began to carry the war into the enemy's quarter and they succeeded in capturing some of the frontier posts. But with the coming of spring Ferdinand came with an army consisting of 40,000 foot and 10,000 horse and laid siege to the last strong-hold of Islam in Spain. The Moors made a last desperate attack upon the enemy. Musa and Boabdil fought like heroes at the head of their cavalry. But being reduced to terrible straits, "the besieged at last determined to surrender. Famine did the work that no mere valour could effect". When there was no hope of withstanding the enemy, they sent delegates to the Castilian camp to arrange the conditions of capitulation. Boabdil surrendered on the following terms:—"That the city of Granada should be delivered over to Christians, that the king should take the oath of obedience to Ferdinand and that he should receive some property in the Alpuxarras and that the Muslims should be left secure in person

Al-Zaghal, the last Moorish king

City after city fell into the hands of the Christians

Fall of Beaza

Boabdil took up arms against the Christians

Terms of capitulation

Fall of Granada

anu religion". On January 3, 1492 A.D. the last of the Moors thus came under the possession of Ferdinand.

Expulsion of Boabdil

After the capitulation, Boabdil came to live at Andarax but his presence in Spain was looked upon by Ferdinand with a suspicion of future danger to the Castilian kingdom and he was soon exiled to Africa where he passed the rest of his life.

Victory of Jabal Balansa

Ferdinand and Isabella, on the other hand, could not think it proper to abide by the capitulation. In 898 A.H./1492 A.D. Ferdinand issued a decree by which the Moors were given the choice of baptism or exile. The mosques were closed, the valuable Arabic manuscripts were burnt and Islamic culture was banished altogether. The majority of the Moors yielded finding it easier to spare their religion thàn their homes but the old Moors clung to their faith and they were inhumanly tortured and executed by the persecutors. In spite of these cruelties and atrocities, the Muslims defended themselves and in 907 A.H./1501 A.D. gained a victory at Jabal Balansa. But temporary success only aggravated the reprisals of the exasperated Christians. The Count of Tendilla stormed Guejar and Ferdinand was seizing the key by the passes, the Castle of Lanjaron. The remnant of the rebels fled to Morocco, Egypt and Turkey. Thus the first revolt was suppressed.

Oppression by the Christians

Final expulsion of the Spanish Arabs

The Moors were now forced to make a profession of Christianity. They did it outwardly but in their hearts they were not so. "They took care to wash off the holy water with which their children were baptized, as soon as they were out of the sight of the priest". As time went on, the Christians became more and more cruel and false. They ordered the Muslims to take up the Christian manners and customs. When the oppression exceeded its limits, the Muslims rose in arms. After three years of continual struggle the insurrection was suppressed and crushed by wholesale butchery and devastation. It is stated that "no less than three millions of Moors were banished between the fall of Granada and the first decade of the 17th century".

Thus the centre of civilization, seat of arts and science, of learning and every form of refined government, 'passed away from the hands of the Muslims; and with the disappearance of the Muslims, the Christian Spain shone for a while like a moon with a borrowed light; then came the eclipse and on that darkness Spain has grovelled ever since'.

Fall of the Umayyad Khilafat in Spain

Rise and fall of an empire is the law of Nature. The Muslims ruled over Spain for a period of nearly eight hundred years. So, the fall of Spain after such a long lapse of time is not an unusual event.

Causes. Spain reached the zenith of its power and prosperity during the first few Khalifahs of the Umayyads in Spain. But after the death of Hakam II, there were no efficient Khalifahs. The weak successors of Hakam II could not cope with the growing situation of the empire. During the reign of his successor Hisham II, Hajib al-Mansur, the wazir of the empire ably piloted the ship of the State. Under him, Spain reached its highest water-mark. He was succeeded by his sons, Muzaffar and Abdur Rahman, one after another, to the wizirate of Muslim Spain. In the regime of the latter, there was a serious disturbance in the city of Cordova and this led to the execution of Abdur Rahman. The gross inefficiency of the successors of Hakam II and Hajib al-Mansur hastened the fall of the empire.

Weak successors of Hakam II and Hajib al-Mansur

Mansur's military ability and wonderful talent for organisation was a source of constant terror to the neighbouring countries. He undertook fifty-two campaigns and came out successful in all these expeditions. He reduced Leon and Navarre to the condition of tributary provinces and garrisoned their capitals. He turned against Catalonia, sacked Barcelona and drove out the French Counts. A large part of Western Africa was also reduced to subjection by his generals. These created bitterness against the rule of Mansur and led to the rise of insurgents who were trying to overthrow the Muslim rule.

Bitterness of the rule of Mansur

Disunity of the Muslims

The Hijaz Arabs and the Yaman Arabs were at dagger's drawn with one another. Their continued jealousy and hostility prevented them from standing united under one banner to defend their country from foreign aggressions.

Enmity of the Berbers and the Slaves

The newly converted Muslims could not tolérate the aristocratic rule. So, they stood against the Khalifahs. After the death of Abdur Rahman III, Hakam II and al-Mansur, the different sections of the nation formed themselves into different sections of their own. Among them the Berbers and the Slaves became the most powerful. They quarrelled with each other for their supremacy in Spain and to set their nominees to the Spanish throne. This kind of anarchy and confusion largely diminished the strength of the Umayyad power. Moreover, the Berbers and Slaves became very powerful in the empire. The influence of the Slaves reached such a pitch that they took advantage of the decay of the central power and set up independent dynasties for themselves. The Berbers overthrew the last Umayyad Khalifah Hisham III from power. Thus the enmity of the Berbers and the Slaves constituted one of the factors for the fall of the Muslim power in Spain.

Economic deadlock

The Muslims confiscated the properties of the wealthy Spaniards. They also confiscated the properties of the lords and clergies who helped the Galicians against the Khalifah. The Muslims could not satisfactorily handle the properties and consequently incurred the loss of revenue. The Slaves who were given the right to vote and the propriety of the lands subject to a fixed revenue to be paid to the Khalifahs withheld payments of revenue to the Muslims. There were terrible famines in Spain during Muslim rule. The hatred and disturbance between the proletariat and the industrialists also led to the decline of revenue. These chronic shortages of revenue paralysed the system of administration and contributed to the fall of the empire.

Besides internal foes, who were many in number, the Khalifahs had to fight with external foes. The Christian tribes of North Spain wanted to

expel the Muslims in order to establish their own authority. They massacred a large number of Muslims and elected their own king. The Berbers of North Africa who had a prejudice against Islam raided into the territories of the Muslims and harried the defenceless Muslims with fire and sword. These gave a death-blow to the Muslim rule in Spain.

Christians of North Spain

Berbers of North Africa

The Muslim empire in Spain had no national sentiment. Its army were constituted of the Christians, the Berbers and the Spaniards. These ingredients regarded the Arab Muslims as foreigners. The Arabian rule in Spain could not establish the ties of nationalism among the component races and consequently the whole empire was divided into integral parts. This completely paralysed the Muslim rule in Spain.

Disintegration of the empire

The later Khalifahs led a pompous and luxurious life. They did not care for the welfare of the people. They enjoyed their time with wine, women and music. These sapped the vitality of the youthful society and completely alienated them from public sympathy hastening the downfall of the Muslim rule in Spain.

Moral degradation of the rulers

CHAPTER XXX

'ULTURAL PROGRESS IN MUSLIM SPAIN

Muslim Spain opens one of the brightest chapters in the intellectual history of Islam, nay of the whole world. The Spanish Muslims were not only the bearers of the torch of culture and civilization but also medium through which ancient science and philosophy were recovered. Spain became the -entre of the highest culture under Arab Muslims. ·holars and students from different parts of the world flocked to Spain for learning. Granada, Cordova, Seville and Toledo became the homes and birth place of "eminent scholars, distinguished poets, accomplished soldiers ; men fit in every respect to serve as models".

In literature the most distinguished author was Ibn Abdur Rabbi, and Ali ibn Hazn was the greatest scholar and the most original thinker of Muslim Spain in the 11th century. He wrote 400 volumes on history, theology, tradition, logic, poetry and allied subjects. Muslim Spain produced a number of poets of whom Abul Walid Ahmad ibn Zaydun was the most prominent. The period also witnessed a number of historians. Ibn al-Khatib, Ibn Khaldun, Abu Ubaydullah, al-Bakri and Abu Marwan Hayyan ibn Khalaf, surnamed Ibn Hayyan, were the prominent historians of the Arabs in Spain. "Ibn Khaldun" says Prof. Hitti, "was the greatest historical philosopher Islam produced and one of the greatest of all time". The fame of Ibn Khaldun rests on his famous book, *Muqaddamah*.

Poets

Historians

The best geographer of Spain in the 11th century was al-Bakri, and al-Idrisi was the most brilliant geographical author. Ibn Jubayr, al-Masuni and Ibn Batuta were the famous travellers, who travelled almost all the Muslim countries of the world.

Geographers and travellers

Astronomical studies were greatly cultivated in Andalusia. The bulk of the Spanish astronomers

"believed in astral influence as the cause underlying the chief occurrence between birth and death on this earth. Al-Majirite of Cordova, al-Zarqali of Toledo and Ibn Aflah of Seville were the outstanding astronomers of this period. Abdullah Ibn Ahmad Ibn al-Baytar was the best known botanist of Spain and one of the greatest of the Muslim world.

Astronomers

Botanist

Al-Zahrawi, a court physician of Hakam II, was the greatest Arab surgeon. Ibn Zuhr was another famous physician and can be compared with al-Zah-rawi in the field of medicine. Many of the members of his family were scholars and physicians, and enjoyed the favour of the rulers of Andalusia. Ibn Zuhr was the chief physician to Abu Yusuf Yaqub al-Mansur. Ubaydullah ibn al-Muzaffar al-Bahili was a physician as well as a poet.

Physicians

The brilliant achievement of the intellectual class of the Muslims in Spain was in the realm of philosophic thought. Solomon bin Gabirol was the earliest philosopher of Arabic Spain. Abu Bakr Muhammad ibn Yahya ibn Bajjah was the greatest philosopher in the 12th century. He was eminent as a philosopher, scientist, physician, musician, astronomer and commentator on Aristotle. He wrote several treatises on astronomy and philosophy. Abu Bakr Muhammad ibn Abdul Malik ibn Tufayl was another remarkable philosopher of Muslim Spain. He was also famous as a physician, a mathematician and a poet. Ibn Bajjah and Ibn Tufayl shed an imperishable lustre on the court of the Muslim Spain. Ibn Rushd distinguished himself as an astronomer, a physician, and a commentator of high order, and above all, as a philosopher. His chief contribution to medicine was an encyclopaedic work entitled 'al-Kulliyat fi-at-Tibb'. But his fame rests on his philosophical work, *Tahafut al-Tahafut* (the incoherence of the incoherence). Besides these, there were many scholars and savants who flourished in Muslim Spain and whose names and works cannot be mentioned here for want of space.

Philosophers

Spanish women were not confined to kitchens. They contributed much to the intellectual greatness

of the Arabs in Spain. "Her daughters," says Ameer Ali, "were no less famous in literature and the names of Nazkun, Zaynab, Hamda, Hafsa, al-Kalayyah, Safia and Maria shed an ineffaceable lustre on the land of their birth. Muslim Spain produced a large number of women writers, women poets and women doctors. Ayesha was famous as a writer and a poet. Hasana at-Tamimiyah and Umm-ul-Ula were celebrated as poetesses. Al-Walladha was a talented lady of Anadlusia, whose home at Cordova was the meeting-place of wits, savants and poets. Al-Aruzziah of Valecia was a distinguished grammarian and rhetorician. Hafsa was a gifted lady who was "renowned for her beauty, her talents, her nobility and her wealth". Marium of Seville was a famous teacher. She taught rhetoric, poetry and literature. Asma al-Amariah, Umm-ul-Hina, Itimad ar-Ramidkiya and Busina held a high rank among the scholars of the day.

Women in literary field

Many of the Muslim rulers of Spain were distinguished patrons of education. Under their patronage Spain reached the summit of her glory in the intellectual horizon of medieval Europe.

PART VI

THE FATIMIDS

CHAPTER XXXI

THE FATIMIDS OF EGYPT

Origin of the Fatimids

There is a great controversy about the origin of the Fatimids. The Fatimids claimed themselves as the direct descendants of Hazrat Ali and Fatimah, and hence they styled as the Fatimids after the name of Fatimah. According to them, Ubaydullah al-Mahdi, the founder of the Fatimid dynasty in Africa was the great-great grandson of Ismail, the son of Jafar Sadiq, the sixth Imam of the House of Hazrat Ali and Fatimah.

Rise of the Fatimids

After the death of Imam Jafar Sadiq, a section of the Shi'as accepted Musa al-Kazim as their Imam while the other section of the Shi'as recognised the Imamat of Ismail's son Muhammad al-Maktum. People of this Shi'ite section who supported the claims of Ismail's descendants to the Imamat were known as the Ismai'lites. The Ismai'lite sect remained obscure till the rise of Abdullah ibn Maymun who gave a definite shape to the religio-political system of the Ismai'lites. He organised a vigorous Ismai'lite propaganda with a view to restoring the Fatimids to power. He sent secret missionaries (*da'is*) to all parts of the Muslim world to convert the people to the Ismai'lite doctrines and thus prepared the ground for the rise of Fatimid dynasty in Africa and Egypt.

Ismailite propaganda

Before his death in 874 A.D., Abdullah ibn Maymun found a zealous supporter and organiser in Abu Abdullah al-Husayn, a native of Yaman 'who towards the close of the ninth century proclaimed himself precursor of Mahdi'. He went to North Africa and by his forceful preaching secured the adhesion of the powerful Berber tribes, especially the Kitamah tribe to the cause of the Ahl al-Bayt. At that time Ibrahim bin Muhammad was the ruler of North

Abu Abdullah al-Husayn, the chief propagandist of the Ismai'lite movement

Africa. He tried to check the Ismai'lite movement but in vain. After his death, his son Ziadatullah became the ruler of North Africa. Ziadatullah also tried to suppress the Ismai'lite movement but he was twice defeated by the Ismai'lites.

Sa'id proclaimed Imam under the title of Ubaydullah al-Mahdi

Having completed his task, Abu Abdullah wrote to the Ismai'lite Imam, Sa'id ibn Husayn at Salamiyah in Syria, the headquarters of the Ismai'lite propaganda to come to North Africa and place himself at the head of the movement. Sa'id ibn Husayn accepted the invitation and, declaring himself to be the son of Muhammad al-Habib, a great grandson of Ismail, reached the dominions of Ziadatullah. He placed himself at the head of the Ismai'lite movement and inflicted a crushing defeat on Ziadatullah. He captured Tunis, the capital of the Aghlabids in 909 A.D. and drove Ziadatullah, the last Aghlabid ruler out of his country. Sa'id was then proclaimed Imam unler the title of *Ubaydullah-al-Mahdi*. Thus the Fatimid rule was established in North Africa and al-Mahdi became the first Khalifah of the Fatimids

Al-Mahdi (297—323 A.H./909—934 A.D.)

A capable ruler

Al-Mahdi proved himself a capable ruler. Two years after his accession he killed his missionary commander Abu Abdullah al-Husayn, who had entered into a conspiracy with his brother Abul Abbas against the Khalifah. He extended his power over the whole African territory from the frontier of Egypt to the province of Fez in Morocco. In 914 A.D. he captured Alexandria. He took possession of Syria, and Malta, Sardinia, Corsica, the Baleric and other islands felt the power of his fleet. In 920 A.D. the Khalifah founded a new city on the Tunisian coast and made it his capital. The new capital was named Mahdiah after the name of the Khalifah.

Foundation of a new city

Al-Mahdi was a pious Muslim. He made his influence felt to the free-thinkers of his kingdom and brought them to order. He wanted to conquer Spain from the hands of the Umayyads and with this end in view he established friendly relations with the rebel Ibn Hafsun of Spain. But his ambition was not fulfilled on account of his sudden death in 934 A.D

His death

Al-Qa'im (323—335 A.H./934—949 A.D.)

Al-Mahdi was succeeded by his eldest son Abul Qasim who received the title of al-Qa'im on his accession. He followed the policy of his father. He sent a fleet in 934 A.D. which harried the southern coast of France, took Genoa and coasted along Calabria, massacring and plundering, burning the shipping and carrying off slaves wherever it touched. He at the same time despatched a third army against Egypt, but the firm hand of Ikhshid now held the Government and his brother Ubaydullah drove the enemy out of Alexandria. When al-Q'aim was about to attain his success, he was seriously disturbed by the revolt headed by a Khariji named Abu Yazid Makad who defeated the Fatimid troops again and again. It was only after seven years of uninterrupted civil war that this formidable insurrection died out under the third Khalifah al-Mansur.

Al-Qa'im followed the polic of his father

Al-Qa'im was a famous warrior. He personally conducted most of his military operations. He was the first Fatimid Khalifah who, in order to obtain the command of the Mediterranean, applied himself to the creation of a powerful fleet. He died in 946 A.D., while Abu Yazid was laying siege to Susa. He was succeeded by his son al-Mansur.

Al-Mansur was an energetic young man. He proved himself capable of crushing the rebellion of Abu Yazid who was ultimately executed. Though his son and some of his adherents continued for a while to give trouble, practically the whole of Africa again submitted to the Fatimids. He built a splendid city in the neighbourhood of Susa which was named after him, al-Mansuriah.

Al Mansur (946—962)

Al-M'uizz (341—352 A.H./965—975 A.D.)

On the demise of al-Mansur, his son Abu Tamim Ma'd ascended the throne under the title of al-Mu'izz. "With the fourth Caliph, al-Mu'izz," says Lane-Poole, "the Fatimids entered upon a new phase". He chalked out his plans just after his accession and tried to execute them without delay. He first made a tour of his dominions, acquainted

With al-Mu'izz the Fatimids entered upon a new phase

himself with the conditions of the empire and took proper steps for its peace and prosperity. He bearded the rebels in their fastness till they laid down their arms and fell at his feet. He adopted a conciliatory policy towards the chiefs and governors and was soon rewarded by their loyalty. Within a short time, peace was restored and the country became prosperous.

Conquest of Morocco

After consolidating his empire, al-Mu'izz directed his attention to the expansion of his territories. When Abdur Rahman III of Spain was occupied with the Franks in the north, he took advantage of it and sent his General Jauhar to Morocco. The Umayyad Governor tried to check his advance but he was defeated and Morocco was captured.

The conquest of Morocco was followed by a long struggle between the two Muslim powers. When a vessel of the Fatimid Khalifah was carrying despatches to Morocco, it was captured by the Umayyads of Spain. At this the Fatimid fleet under Hasan bin Ali raided the coast of Spain. Abdur Rahman III ordered his captains to retaliate it by devastating the neighbourhood of Susa and other places. The struggle between the Umayyads and the Fatimid Khalifah continued for several years. Taking advantage of the quarrels between these two powers the Greeks invaded Crete and occupied it in 967 A.D. Thus Crete which had been conquered and held by the Muslims since the time of Mamun was lost to them.

Loss of Crete

"The loss of Crete", says Ameer Ali, "was in some measure compensated by the extermination of Byzantine power in Sicily". The Muslim Viceroy Ahmad bin Hasan applied himself to the conquest of Sicily. The Greeks tried their utmost to defend it but sustained a severe defeat at the hands of the Muslims. The whole island was brought under the sway of the Fatimids and Islamic administration was introduced there. A medical university was established at Palermo and this university rivalled those of Baghdad and Cordova. Under the Muslims the inhabitants of Sicily lived in peace and prosperity.

Sicily conquered

"The conquest of Egypt," says Lane Poole, "was indeed the aim of his life and to make Egypt a most prosperous and flourishing town was his dream". Al-Mu'izz had been looking for an opportunity to fulfil his object and it was at last offered to him. In the year 356 A.H./968 A.D., serious troubles broke out in Egypt and the nobles of that province invited the Khalifah to come and conquer the province. The long expectation came to be fulfilled and in response to their call he sent his famous General Jauhar to Egypt with a well-equipped army. Jauhar entered the capital, al-Fustat in 357 A.H./969 A.D. without any opposition. With his victorious entry the Ikhshidid rule came to an end and the Fatimid authority came to power in Egypt. Immediately after his entry into al-Fustat, Jauhar began to construct a new city wrich he named *al-Qahira*, the triumphant. Al-Qahira is modern Cairo. It became the capital of the Fatimids in 973 A.D. After founding the new capital he built the great mosque, al-Azhar in 972 A.D. The next Khalifah (al-Aziz) made this great mosque of al-Azhar an academy and in course of time famous al-Azhar University rose out of this academy.

Conquest of Egypt

Entry of al-Mu'izz into Cairo

Cairo founded in 973 A.D.

Al-Mu'izz had hitherto remained in Africa, but with the victory of his General Jauhar he entered the city of Cairo in 973 A.D. and received the allegiance of the people of Egypt. He also received the oath of allegiance from the delegates of Syria and Hijaz and the *Khutba* was read in his name.

The Carmathians of Syria were badly defeated by the Fatimid General in a battle near Fusta. But yet they did not cease to continue the hostility with the Muslims. They invaded the territory of Egypt and forced the Muslims to take up arms against them. The Khalifah met them at Ainush-Shams (Helopoles), defeated them and finally crushed their power. When he freed his country from the threats of external dangers, he devoted his attention to the peace and progress of his empire.

Power of the Carmathians crushed

Al-Mu'izz introduced a sound and efficient system of administration in the empire. He divided the

provinces into districts and each district was entrusted to a competent officer. The army was re-organised. Commerce and industry received great impetus at the hands of the Khalifah. Al-Mu'izz took personal interest in all details of administration. His two years' stay in Cairo was marked by many reforms. He appointed a converted Jew, Ibn Killis, and 'Ashuq as administrators of the land revenue department. They found that the revenue collectors and farmers had acquired enormous profit and power. They abolished at one stroke the powers and profits of the revenue collectors. These two officers fixed and supervised all branches of revenue. The result of this supervision was a large increase in State revenue.

Administrative reforms

Al-Mu'izz died in 365 A.H./975 A.D. after a glorious reign of 23 years. He was the greatest of the Fatimids of Egypt. It was he who first established the Fatimid rule in Egypt. All internal dissensions and disturbances were ruthlessly suppressed and the people began to enjoy happiness and comfort under him. It was due to his statesmanship, organising capacity and untiring energy that the small Fatimid kingdom rose to a vast and powerful empire. Al-Mu'izz was a great patron of arts and learning. According to Ameer Ali, "he was the Mamun of the West and under him North Africa attained the highest pitch of civilization and prosperity". He was not only highly educated but also a good poet and had great interest in Arabic literature. He knew many languages and mastered Sudani dialects. He was also an eloquent speaker. Historians have described him as a "wise, energetic and chivalrous sovereign, and accomplished scholar, well-versed in science and philosophy and a munificent patron of arts and learning".

Achievements of al-Mu'izz

Patron of arts and learning

Al-Aziz (365—386 A.H./975—996 A.D.)

Al-Aziz succeeded his father, al-Mu'izz in 365 A.H./975 A.D. Brave, wise and comely in person, he was of a humane and conciliatory disposition. Under him the Fatimid empire reached its zenith. The whole of Syria and part of Mesopotamia were

conquered during his reign. His empire extended from the borders of the Euphrates to the Atlantic. The *Khutba* was read in his name not only in Hijaz and Yaman but also in Mosul, Aleppo and other places. The Fatimids of Egypt in his time became a formidable rival of the Abbasids of Baghdad, who were greatly weakened under the tutelage of the Buwayhids. The Fatimid ruler, al-Aziz and the greatest Buwayhid Amir, Azad-ud-dawla cultivated friendship by exchange of embassies.

Expansion of the Fatimid empire

"Of the Fatimid Khalifahs, al-Aziz was probably the wisest and most beneficient". The unbroken peace which the country enjoyed is its best witness. Both the Muslims and the non-Muslims lived in peace and prosperity. The reign of al-Aziz saw many architectural and engineering triumphs at Cairo, such as the Golden Palace, the Pearl Pavillion, his mother's mosque in the Karafa cemetery. Himself a poet and a patron of learning, al-Aziz converted the Azhar Mosque into an academy. He maintained a splendid court and lived in great pomp and grandeur.

Wise and beneficient Khalifah

Patron of architecture

Al-Aziz was very generous and liberal. His generosity was shown even to his arch enemies. When Iftikin, who had created serious troubles against him in Syria and Palestine, was defeated and taken prisoner, the Khalifah not only pardoned him but gave him a high post at his court. The Christians were happy under his benign rule. His wazir, Isa ibn Nastur, was a Christian. The patriarch Ibrahim stood in high favour at the court and obtained permission to rebuild the ruined church outside Fustat. Manasah, a Jew also occupied a high post at his court. It was due to the services of Isa ibn Nastur and Manasah that Egypt enjoyed a long period of perfect peace. But the appointment of non-Muslims to the highest posts was highly resented among the Muslims. The situation was, however, brought under control.

His generosity

His policy towards the Christians

Al-Aziz's policy of recruiting Turkish and Negro troops as a counter-balance against the Berbers proved fatal to the empire. The insubordination and constant quarrels of these troops among themselves and with the Berber bodyguards played an important part in bringing about the downfall of the dynasty.

Policy of al-Aziz proved fatal to the empire

GENEALOGICAL TABLE OF THE FATIMID KHALIFAHS

1. Al-Mahdi
2. Al-Qa'im
3. Al-Mansur
4. Al-Mu'izz
5. Al-Aziz
6. Al-Hakim
7. Al-Zahir
8. Al-Mustansir

9. Al-Musta'li — (Muhammad)

10. Al-Amir — 11. Al-Hafiz

(Yusuf) — 12. Al-Zafir

14. Al-Azid — 13. Al-Fa'iz

The Turkish soldiers became so powerful in later days that they overthrew the royal authority and established independent dynasties.

Al-Aziz died in 386 A.H./996 A.D. and with him "ended the glory of the Fatimid dynasty".

Al-Hakim—(386—412 A.H./996—1021 A.D.)

Al-Aziz died in 386 A.H./996 A.D. and was succeeded by his only son Abu 'Ali Mansur al-Hakim. Al-Hakim was eleven years of age when he came to the throne. For the first few years he was under the influence of an unscrupulous governor named Barjawan whom his father had appointed. The quarrels between Barjwan and Ibn Ammar, the commander of the troops, resulted in the defeat of the latter. Barjawan now became the regent of the boy Khalifah. Intoxicated with power and riches, he abandoned himself entirely to pleasure and amusement. Al-Hakim began to exercise his power and soon launched upon a career of blood-shed by having Barjawan assassinated.

Barjawan, the regent of the boy-Khalifah gave up to pleasure

The reign of al-Hakim was marked with some atrocities. He killed a number of prominent men of the empire without any reason. During the first ten years of his reign, the Christians and the Jews enjoyed the same privileges as under al-Aziz. But as time passed they came to be persecuted. A general order was issued for destruction of all the Christian churches in Egypt and the confiscation of their lands and property. Ibn Abdun, the wazir (secretary), who had to sign the decree for the abolition of the Holy sepulchre was a Christian. The Christians were offered the choice of becoming Muslims or leaving the country or wearing a heavy cross as a badge of their degradation. But whilst these very orders were being issued, Christians were still appointed to high offices of the State. In cooler moments al-Hakim was a generous and liberal patron of learning and science.

Al.Hakim's reign marked with generosity

Al-Hakim was a man of piety and intelligence. He was the founder of a new cult which is still extant among the Druzes (after its first great missionary al-Darazi) of Lebanon. He was regarded as the incarnation 'of Diety. His reign was not altogether

wanting in public works. He built many mosques, colleges and observatories in Syria and Egypt. His famous monument in the field of architecture is the mosque that still bears his name. He also built the Rashida mosque. At Maks he founded both a mosque and belvedere near the river bank. But his most original foundation was the "Hall of Science" (Dar-al-Hikam) which was erected in 1306 A.D. for the promotion of Shiah theology as well as for the promotion of learning. "Dar al-Hikmah" was furnished with a magnificent library and was connected with the royal palace. The Hall was open to every one. Many visitors and men of letters from far used to meet here.

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The Khalifah, later in life, became a lover of solitude and accustomed to wander about at night. But in spite of all this, his atrocities raised a host of enemies in the empire. Even his own sister Sitt al-Mulk whom the Khalifah had charged with unchastity, joined the conspiracy and on February, 13, 1021, A.D. al-Hakim was killed.

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021 A.D.

Az-Zahir (412—426 A.H./1021-1036 A.D.)

After al-Hakim, his son Abu Hashim Ali was raised to the throne under the title of az-Zahir. At the time of accession he was sixteen years of age. His aunt Sitt al-Mulk acted as regent for four years. After her death the Khalifah was a puppet in the hands of various ministers under whose management of affairs Syria was lost for a time to the Egyptian Khilafat. During his reign, people felt the pinch of scarcity and high prices due to the failure of inundation.

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The most notable event of a-Zahir's reign was a solitary religious persecution in 1025 A.D. when all the divines of the Maliki School were banished from Egypt. But he was quite tolerant to the Sunni sect. He made a treaty with the Roman Emperor, Constantine VIII who was allowed to rebuild the church of the Resurrection at Jerusalem. The Khalifah indulged in pleasures and merry-making. He died of plague in June, 1036 A.D. after a reign of nearly sixteen years.

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Al-Mustansir (427—487 A.H./1036—1095 A.D.)

Az-Zahir was succeeded by his son Abu Tamim Ma'ad who took the title of al-Mustansir after assuming the office of the Khilafat. His reign of almost sixty years is the longest in Muslim annals. The power was largely in the hands of his mother, as he was then only seven years of age. During his reign the Fatimid power began to decline rapidly. In the first years of Mustansir's reign the affairs were administered by the vizier al-Jarjarai by whose management Aleppo was lost to the Fatimids. After his death the chief influence passed into the hands of Abu Sa'id, a Jew. He was soon assassinated at the instance of another Jew. In this way viziers came and went like ministers of modern republic.

Rapid decline of the Fatimid power began

In the reign of Mustansir the Zarida prince of Africa, al-Mu'izz ibn Badis, threw off the Fatimid yoke and caused the *Khutba* to be read in the name of the Abbasid Khalifah. But the revolt of Bassasiri and the fights of the Abbasid ruler, al-Qa'im, offered al-Mustansir an opportunity to reign his power which was soon lost by the appearance of Tughril who restored the Abbasid power in Western Asia. In the following years the trouble in Egypt caused by the struggles between the Turkish and Negro elements in Mustansir's army nearly brought the country into the domain of the Abbasids. After several battles the Turkish commander Nasir got possession of Cairo and at the end of 1068 A.D. plundered the Khalifah's palace. So, the continual struggles between the soldiers did much harm to the empire. Moreover. severe famine which lasted for seven years had exhausted the economic resources of the country. It was so severe that 'people began to eat each other. Human flesh was sold in public. Plague came to finish what famine had begun. Ladies of rank tried vainly to sell their jewels for bread and threw away their useless pearls and emeralds in the street'. At this critical juncture al-Mustansir called to his help Badr al-Jamali, governor of Acre, who restored peace and order in the kingdom. But after his demise, chaos and confusion again prevailed in the empire. There was none in the list of the Khalifahs who could check the tide of decline.

Famine

Badr al-Jamali restored peace

One after another many Khalifahs came to power but none could bring it to its former position. Al-Mustansir died in **487 A.H./1095 A.D.**

Al-Musta'li (487—495 A.H./1095—1101 A.D.)

On the death of al-Mustansir his youngest son was raised to the throne with the title of al-Musta'li. The eldest son, Nizar, naturally resented this and set himself up at Alexandria with the governor's approval. But he was forced to surrender after a year.

Al-Amir

On Musta'li's death his infant son al-Amir Mansur under the title of al-Amir was declared Khalifah by al-Afzal whose power was absolute for twenty years in Egypt. Al-Afzal was then the virtual king of Egypt and to his mild and just rule the country owes half a century of internal quiet and prosperity. He governed the empire till al-Amir attained the age of maturity.

Al-Afzal, the governor and regent

Al-Hafiz

Al-Amir was soon assassinated. Al-Hafiz, the cousin of the deceased Khalifah, was then proclaimed Khalifah. The reign of Hafiz was disturbed by the factions of soldiers. His son Abul Mansur Ismail who was 17 years old at the time of Hafiz's death, succeeded him with the title, az-Zafir. He was a handsome and careless youth who thought more of girls and songs than of arms and politics. He was merely a doll in the State. All the power and influence fell into the hands of the vizier, Abul Hasari bin as-Salar. Az-Zafir was assassinated by Nasr, the son of Abbas, in the year 1154 A.D.

Az-Zafir

Al-Faiz

On the assassination of az-Zafir his infant son Abul Qasem Isa under the title of al-Faiz was placed on the throne. Al-Faiz died before attaining his maturity and was succeeded by his nine-year old cousin al-Azid, the fourteenth and last in a line which had lasted for over two centuries and a half. Hardly had al-Aazid established himself firmly on the throne, the king of Jerusalem invaded Egypt and stood at the very gate of Cairo. But the final stage of the fall of this dynasty came when Salahuddin, the famous warior of the Crusades, appeared on the scene. He dethroned the Fatimid Khalifah, al-Azid in the year 1171 A.D. and with him 'ended the dynasty founded by Obaydullah al-Mahdi'.

Al-Azid, the last Fatimid Khalifah

End of the Fatimid Khilafat

CHAPTER XXXII

ADMINISTRATION, SOCIETY AND CULTURE UNDER THE FATIMIDS

Administration

The Fatimid period marks a new epoch in the history of Egypt. Many of the Khalifahs of this dynasty were great warriors and good administrators. Under their benign rule peace and prosperity prevailed throughout the land.

The administration of the Fatimids was conducted like those of the Abbasids, although some of the offices bore different names. The Khalifah was the temporal as well as spiritual head of the State. The appointment and dismissal of the higher officials rested with him.

Khalifah

The official ministers (viziers) of the Khilafat were divided into two classes—'Men of the sword' and 'Men of the pen'. The men of the sword superintended the army and war office and 'lords of the door,' high chamberlains, etc. Then men of the pen included (1) the Qazi who was also the director of the mint, (2) the chief preacher who presided in the 'Hall of Science,' (3) the inspector of markets who held unrestricted control over the bazars and streets and supervised weight and measures, (4) the State treasurer who presided over the Bayt al-Mal or State Treasury, (5) the deputy Chamberlain, (6) the reader who recited the Quran to the Khalifah in season and out of season'. In the lowest rank of the 'men of the pen' stood the great body of civil servants, .comprising clerks and secretaries in the various departments.

Vizers divided into 'Men of the sword' and 'Men of the pen'

Outside these courts functionaries were the local officials who governed the three divisions of the empire—Syria, Egypt and the borders of Asia Minor. Sgypt was administered by the governors of Upper Egypt, Sharqiya. Gharbiya and Alexandria. The management of all local affairs was entrusted to the local authorities.

Local affairs entrusted to local authorities

Army consisted of three ranks

The army was divided into three principal marks—(i) Amirs who included the highest officers and the sword-bearing escorts of the Khalifah, (ii) Officers of the guard, consisting of masters and eunuchs and (iii) the different regiments carrying such name as *Hafiziyah. Juyushiya, Sudaniyah*, after some Khalifahs or Viziers. The number composing the regiments was very large and varied at different times.

Fleet

The fleet which was stationed at Alexandria, Damika, Ascaton and other Syrian ports numbered over 75 galleys, ten transports and ten galbasses under a high admiral.

Social condition

Condition of the Christians under the Fatimids

The Fatimid Khalifahs were liberal and considerate to their non-Muslim subjects. Under them the Christians of Egypt were treated with unusual consideration. Except the oppression of al-Hakim, who was a man of different nature, the Copts and the Armenians had never before received so much leniency and benevolence from the Muslim rulers. At the time of al-Aziz they were more favoured than the Muslims and were appointed to the highest offices of the State. Under al-Mustansir and his successors, the Christians lived in peace and prosperity. Most of the financial posts of the government were then in the possession of the Copt. They were the controllers of accounts. Throughout the reigns of the later Khalifahs, churches of the Christians were restored and the Christian officers who recorded it, spoke highly of the Fatimid Khalifahs for their generosity towards the Christians.

Life under the Fatimids as described by Nasir-i-Khusraw

Most of the Khalifahs lived lives of luxury and ease. Al-Mustansir is said to have erected in his palace a Ka'bah-like pavilion where he used to drink to the accompaniment of beautiful singers. The Persian Isma'ili missionary, Nasir-i-Khusraw who visited the country in 1046—1049 A.D. has left a fine description of Cairo. He found Egypt in a state of utmost tranquillity and prosperity. According to him, the shop of the jewellers and money-changers were left unlocked and the people had full c

dence in the government and in the amiable Khalifah. The main streets were lighted by lamps. The shop-keeper sold at fixed prices and if any one cheated, he was paraded on a camel through the streets ringing a bell confessing his fault.

The Khalifah whom Nasir-e-Khusraw saw at a festival was good looking and well-dressed. The Khalifah's palace "housed 30,000 persons, of whom 12,000 servants and 1,000 horse and foot guards. Mosques, colleges, hospitals and caravanseries of immense size adorned the city of Cairo". Finely-built public baths were to be found in large number in every part of the town both for men and women. The markets which contained twenty thousand shops were superb and stocked with the products of the world. Nasir was so much astonished at the wealth and prosperity of the country that he emphatically declared, "I could neither limit nor estimate its wealth and nowhere have I seen such prosperity as I saw there". Cairo

Scientific and literary progress

The contribution of the Fatimids to the progress of knowledge was not so significant as that of the Abbasids of Baghdad and the Umayyads of Spain. The period of their rule was unproductive in writers and scientists of exceptional merit. Bulk of the Khalifahs and viziers were generous in their gifts to scholars, poets and divines. Ibn Killis, the vizier, was the outstanding patron of learning in Fatimid Egypt. He founded an academy and spent on it a thousand dinars per month. During the time of Ibn-Killis there flourished at the court of the Khalifah al-Aziz a famous physician named Muhammad al-Tamimi. Al-Kindi, the famous historian and topographer of Egypt lived at Fustat and died there in 961 A.D. But the most famous men of the early Fatimid time were the Qazi an-Noman and his sons and grand-sons who held the highest legal and religious offices for 40 years from the conquest of Egypt to the middle of the reign of al-Hakim. These Qazis were not merely learned in the law but were men of the highest education of the age. Another cele-

Khalifahs and viziers were generous patrons of the learned

Ibn Killis

Al-Kindi

An-Noman and his sons

Musebbihi brated civil servant of the time of al-Hakim was Musebbihi, an Egyptian by birth, who wrote the history of his country and other works on religion, poetry and astrology.

Al-Aziz was a poet Many of the Khalifahs of this dynasty were patrons of learning and men of high culture. "Al-Aziz was himself a poet and lover of learning. It was he who made the Azhar mosque an academy".* The wealth of the Fatimid court and the encouragement given by the Khalifahs to the scientists drew many scholars to Cairo. Al-Hakim's court was illumined by 'Ali ibn Yunus, the greatest astronomer Egypt has ever produced, and Ibn Ali al-Hasan ibn-al-Haytham, the principal Muslims physicist and student of optics'. Besides, many literateurs and scientists adorned the court of the Fatimids.

Dar al-Hikmah The Khalifahs established schools and colleges, public libraries and scientific institutions. The Dar al-Hikmah was one of the most remarkable foundations of the Fatimids which was established by al-Hakim in 1005 A.D. for the teaching and propagation of the extreme Shi'ite doctrine. This hall was connected with the royal palace and it contained a library. Al-Hakim was also interested in astromical calculations. 'He built on al-Muqattam, an observatory to which he often rode before dawn on his grey ass'. Observatories thus were erected in various places for the cultivation of astronomy.

Observatories established

Arts The Fatimid Khalifahs were also lovers of art and architecture. They beautified the capital (city) with many magnificent buildings. The great mosques of al-Azhar and of al-Hakim are still standing to testify to their zeal for art and architecture. The three massive gates of Cairo built by Roman architects and the gates of Byzantine fortresses are among the most enduring relics of the Shi'ah government in Egypt.

* P. K. Hitti *History of the Arabs*.